

THE

MISSIONARY HERALD.

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No. 1.

INTRODUCTORY REMARKS.

IN commencing another volume of the *Missionary Herald*, the reader is presented with the following remarks taken from the conclusion of the Nineteenth Report of the Prudential Committee. To those who have not attentively considered how great an undertaking it is to give the Gospel to the world, these remarks may seem to represent the missionary work too much as a work just begun, and the churches too much as if they were just marshalling themselves for an enterprise, which, it may be thought, they have been long and vigorously prosecuting. If such should be the feeling of any one, he is requested to pause, and consider how great a portion of the inhabitants of the world have either no knowledge of the Gospel, or no such knowledge as produces a sanctifying effect on their character; and then to estimate fairly the means now in operation for the conversion of the world, and the results which have been wrought out, and, in view of both, to say whether the work is any thing more than begun.

The efforts made by Christians, within the last thirty years, to send the Gospel into the dark places of the earth, have left a deep impression extensively upon the minds of reflecting men, that the following positions are unquestionable: viz.

That the state of the heathen nations now is substantially the same, as it was in the days of the Apostles;—

That, in many countries called Christian, the inventions of men and the accumulated superstitions of ignorant and corrupt ages, have utterly eclipsed the light of revelation, and reduced millions of souls very nearly to the level of absolute paganism;—

That, reckoning heathens, Mahomedans, and the ignorant and superstitious in countries nominally Christian, we cannot avoid the conclusion, that more than nine tenths of the human race are without any correct knowledge of God and his government, any just views of sin, or any true apprehension of the way of salvation;—

That the Gospel affords the only adequate relief for the temporal, as well as for the spiritual wants of men;

That before it can afford this relief, it must be preached, understood, and obeyed;—

That wherever the Gospel is preached in simplicity, and with persevering fidelity, it is proved to be the power of God and the wisdom of God, in some who believe;—

That, in fulfilment of the divine promises, God has shown himself willing to accompany the labors of his servants with the renewing and sanctifying influences of his Spirit; and,

That there is ample encouragement to multiply faithful teachers, and send them to every land, in expectation of a glorious advance of truth and holiness, which shall reach the nations and bring men universally to rejoice in the salvation of Christ.

Though these positions are fully admitted to be true, a very small number are found, who are willing to carry them out into all their practical consequences. Nothing can be clearer, than that men are bound to make exertions for the benefit of their fellow men, in proportion to their own ability, and the magnitude of the blessings which they endeavor to communicate. And when these blessings are inconceivably great, and the probability that they may be communicated is strong, we are bound by the general law of benevolence, if there were no express command on the subject, to make vigorous, cheerful, and long continued exertions, that there may be no failure on our part, in the great and holy work of bringing penitent sinners home to God. It is too plain for argument, that every professed follower of Christ is bound by his profession, taken in any intelligible sense, to do something for the common cause of religion; and every well instructed Christian, who thinks he knows experimentally the value of the Gospel, cannot consistently do less than devote a worthy portion of his time and property to promoting the spiritual good of mankind. And this portion should be appropriated as a matter of system and of fixed principle. What portion of our time and property should be deemed worthy, must be settled by a reference to the most obvious motives of Christianity, and especially to those feelings of love, gratitude, and generous sympathy, to which the appeal is so often made by our Saviour and his Apostles. No conclusions short of these can be entertained for a moment, unless we go the full length of releasing ourselves from all obligation to labor for the good of others; and thus declare concerning ourselves, that we are not partakers of the divine nature, that we have not the spirit of Christ, and that we do not lay up treasure in heaven. This would be no less, than to disinherit ourselves from our Heavenly Father's bounty, to rely for happiness upon our own resources, and to proclaim ourselves independent of God. To such frightful extremities must we be led, unless we are willing to acknowledge, that we are *not our own*, but *are bought with a price*, and that no true Christian *liveth to himself*; no man who is duly mindful of his spiritual nature and his immortal destiny, can withhold from the service of the church, and of the great human family, those faculties, which he received by the grace of his Redeemer.

What shall be attempted, then, to induce Christians generally to embark in this cause, in such a sense as to make it their own? This will be a great change from the present state of things; and when it shall arrive, every professor of religion, who aims to be consistent, will as diligently search for the proper channels of beneficence, as for the best mode of educating his children, or of preserving or restoring his health, or of discharging any one of the duties, which he owes to the community. In order that all this may be accomplished, it would seem necessary that the following points should be gained: viz.

1. Christians should be taught clearly to understand, and fully to admit, that it is the duty of the church at large, and of every member as a constituent part of the church, to institute and sustain all proper measures for the conversion of the world; and, with reliance on divine aid, to push forward these measures, till the work shall be done.

Though there may be extensively a vague acknowledgment of this duty, yet it is far from being well apprehended or deeply felt. We often hear it said, indeed, that nothing but a knowledge of facts is necessary to induce Christians to do their duty. Without denying that a knowledge of facts is indispensable to

a full performance of duty, it may be asserted with great confidence, that if Christians were deeply convinced *what their duty is*, in regard to the heathen, they would not willingly remain ignorant of those facts, relative to the moral condition of the world, and the progress of the missionary cause, which serve to explain and enforce their duty, and encourage to the performance of it. They must be shown the indispensable obligations under which their Creator and Redeemer has placed them.

2. When the minds of Christians are thoroughly instructed, as to the duty of sending the Gospel to the pagan nations, the next step is, to show in how deplorable a condition these nations are without the Gospel;—how ignorant of the character of God,—how destitute of moral culture and moral restraint,—how abandoned to gross wickedness,—how entirely without hope in the world to come.

3. When these preparations shall have been made, it will be easier than at present to form a standard of benevolence, by which Christians shall generally feel it a privilege to regulate their charitable efforts. When the greatest revolution ever experienced on earth is to be urged forward, controlled, and guided to a happy issue, all men will see, that the means employed must be numerous, various, and of such a nature as to call forth the active energies of multitudes.

4. All who profess to be followers of Christ must feel their joint and their individual responsibility. Here, a great and threatening deficiency must be acknowledged to exist at present. It seems to be taken for granted, by many well-wishers to evangelical effort, that the business of enlightening the nations will proceed well enough of itself; that there is no need of much anxiety on the subject; and that it is quite immaterial, whether a particular individual, or a particular part of the church, engage in the work now, or leave it to the contingencies of future times. No mistake can be more ruinous than this. If one individual, or one church can be released from a feeling of responsibility, why may not all? It should be far otherwise. Every man should feel any delay in the work to be a personal calamity, which he should endeavor to avert by all the means in his power. Especially should ministers of the Gospel, elders in the churches, and all lay-professors, who are distinguished among their brethren for wealth, talents, or influence, consider themselves bound to act constantly under a sense of responsibility. If the work of converting the nations proceeds slowly and heavily, it must be because they do not put their hands to it, with all that earnestness which it demands. The responsibility here intended is far different from that which merely prompts a few good wishes, and then leaves the mind in a state of quiescence. It should resemble the lively interest, which true patriots feel when their country is in danger, or when they see great public benefits about to be lost by inattention and delay. The Christian, who is able to render eminent service to the church, either by his counsels, or his pecuniary aid, should no more think of remitting his care, than a ship-master should abandon his charge, while his vessel is buffeting the waves, or approaching a difficult entrance to a safe harbor. We do not plead for an inconsiderate and profuse devotion of money to religious objects; but for a wise and liberal application of all the means, which God has committed to the discretion of his people. We plead for common sacrifices to be made with enlightened zeal for a common object, and that object the worthiest and the noblest, which ever claimed the agency of men.

5. Christians must cultivate a higher degree of moral courage than is now common. They must be able to look difficulties and discouragements in the face without dismay. They must expect many occurrences, which will appear for a time to be of an adverse character, and which will in fact retard the progress of divine truth. With many cheering proofs that the day of the

world's deliverance cannot be distant, there may still be seasons of disappointment. Impenetrable ignorance, and besotted idolatry may for a time shut out Christianity from some of the most populous regions of the earth. Persecution may consign to a violent death the pioneers of the Gospel, and their first converts. Wars may drown the voice of the preacher in the din of arms. There may be defections among the chosen messengers of the churches to the heathen, and apostates among the fruits of their ministry. The directors of missions may be permitted to pursue ill-advised measures, and there may be instances of unsuccessful missionary enterprise. But none of these evils, nor all of them combined, should be suffered to dishearten any man; nor will they dishearten any man, whose courage is raised to the proper tone. Indeed, no disappointment, which is within the compass of probability, is half so much to be dreaded as the apathy of the churches.

Shall we of the nineteenth century be timid and irresolute, slow to action, and easily disconcerted and deterred? Shall we, who have seen what God has wrought, and who behold what he is now doing, distrust his power and his promises? Primitive Christians sustained most furious and bloody persecutions and triumphed over them, thus transmitting to posterity the Sacred Word and the ordinances of the Gospel. The reformers of the 16th century, confiding in God and the efficacy of his truth, stood unterrified with all Europe leagued against them: and shall Christians of the present day, after the power of the Gospel has been so variously and so signally proved, hesitate, and falter, and support with a divided heart the cause in which they are engaged? If we are content to act in this manner, it is plain that we are not now prepared to be worthy instruments of conveying the divine beneficence to our fellow men. May it not rather be assumed, that relying on the promised aids of the Holy Spirit, the ministers and churches of our land will show, that a united people, putting forth their energies for the honor of God and the salvation of men, can accomplish such things as have never yet been witnessed on earth? With such anticipations, let us gird ourselves for more vigorous action, trusting that every successive year will furnish new evidence that our work is blessed by the Head of the church, and that his reign upon earth is soon to become universal.

BRIEF VIEW OF THE AMERICAN BOARD OF FOREIGN MISSIONS AND ITS OPERATIONS.

THE BOARD.

The American Board of Commissioners for Foreign Missions was incorporated in the year 1812. It now consists of 68 Elected Members, residing in different parts of the Union: of whom 29 are laymen. Of the clergymen, 13 are presidents of Colleges, and six are professors in Theological Seminaries.—There are, also, 21 Corresponding Members—nine in this country and twelve in foreign countries;—and 446 Honorary Members, constituted by the payment of 50 dollars, if clergymen, and 100 dollars if laymen. These are entitled to sit with the Board at its meetings, take part in the debates, and act on Committees.

OFFICERS OF THE BOARD.

JOHN COTTON SMITH, LL. D., *President*;
STEPHEN VAN RENSSALAER, LL. D., *V. Pres.*
Rev. CALVIN CHAPIN, D. D., *Recording Sec.*
HOB. WILLIAM REED,
Rev. LEONARD WOODS, D. D.
JEREMIAH EVARTS, Esq.
SAMUEL HUBBARD, LL. D.
Rev. WARREN FAY, D. D.
Rev. BENJ. B. WIENER, D. D.

*Prudential
Committee;*

JEREMIAH EVARTS, Esq. *Correspond. Sec'y*;
Rev. RUFUS ANDERSON, } *Assistant*
Mr. DAVID GREENE, } *Secretaries*;
HENRY HILL, Esq. *Treasurer*;
WILLIAM ROPES, Esq. *Auditor*.

The executive business of the Board is performed by the Prudential Committee, the Corresponding Secretary, and Assistant Secretaries, and the Treasurer.

Prudential Committee.

The Prudential Committee hold frequent meetings, as circumstances require, give directions respecting the more important correspondence; appoint missionaries, assistant missionaries and agents; assign them their fields of labor; direct as to the investment of funds; authorize expenditures; examine the Treasurer's accounts; receive reports from the Secretaries, Treasurer, agents, and missionaries; and once a year make a report to the Board of their own proceedings, and of the general state and prospects of the missions.

Secretaries.

On the Secretaries devolves the correspondence, foreign and domestic, (except what re-

lates to the pecuniary concerns of the Board,)—the editing of the *Missionary Herald*—the preparation of the Annual Report, *Missionary Papers*, Instructions to Missionaries, and other public documents—the general superintendence of missions,—the obtaining and directing of missionaries and agents—the collecting of information which shall lead to the enlargement of existing missions, and the establishment of new missions—the preparation of business for the Prudential Committee—the arranging of meetings of Auxiliaries, the procuring of Deputations to attend these meetings, and occasional attendance themselves, and the constant, necessary, and desirable personal intercourse with the friends of missions from all parts of the country. It is, besides, very important that those who are engaged in corresponding with the missionaries, should occasionally have personal interviews with them, counsel them, and learn, from actual inspection, what the state of the missions is. This has been found to encourage the missionaries, greatly aid the Committee in giving directions, and render the correspondence much more definite, pertinent, and profitable. On this account the missions among the aborigines of this country have been visited, and Mr. Anderson by the direction of the Committee, has recently embarked for the Mediterranean, to confer with the missionaries, and collect information, respecting future extended operations in that quarter. See vol. xxiv. p. 394.—The Secretaries are, also, often called from the Missionary Rooms to confer with the friends of missions and transact business of the Board in different parts of this country: so that, after all which their time and strength enable them to accomplish, they see much more, in the way of correspondence, preparation of documents, and dissemination of intelligence, which it is highly important should be done. See vol. xxiv. p. 363.

Treasurer.

On the Treasurer is devolved the correspondence relating to the pecuniary concerns of the Board—the keeping the accounts—the purchasing, and forwarding all supplies for the several stations—the directions for sending the *Missionary Herald* and Reports of the Board to societies and donors—the sending publications to missionaries and foreign correspondents—the preparation and correction in the press of the monthly lists of donations, with various other duties of a similar nature. This renders it very desirable that the collections of the Associations and at the Monthly Concert, and the donations of individuals should, as far as practicable, be remitted through the larger channels opened by the Auxiliary Societies; as in this way the Treasurer might save much time from the details of business, and devote it to more important concerns of the Board.

Receipts and Expenditures.

The receipts of the Board during the year ending 1st September, 1828, were, from donations, \$95,784; from interest on funded property and other sources, 2,503 76; from legacies, \$3,721 88; making the total of receipts \$102,009 64. Of the donations, \$48,879 37 were received from Auxiliaries organized on the plan recommended by the Board; and the remainder from contributions at the monthly concert, and from various societies and individuals.—The ex-

penditures of the Board during the same period amounted to \$107,676 25.—The expenses of the printing establishment at Malta, amounting the last year to \$2,616 49, are paid from a fund specially devoted to that object by the donors. Besides these expenditures, several public-spirited individuals make annual payments to furnish the means of supporting the officers of the Board; which payments are not publicly acknowledged, either in the *Missionary Herald*, or in any other manner. Numerous and valuable donations in articles of clothing &c. are made every year, by friends of missions in different parts of the country, which are published in the monthly lists. The value of these donations cannot be ascertained exactly; but the amount the last year is estimated to exceed \$5,000.

To the various permanent funds of the Board there has been added \$11,417 93. The whole permanent fund, the annual income of which only can be appropriated to the general purposes of the Board, now amounts to \$44,926 75. The annual income from this fund is, of course, but a mere trifle towards meeting the expenses of the Board.

OPERATIONS OF THE BOARD.

HOME DEPARTMENT.

The ultimate object of all the operations of the Board in this country is to raise funds for the support of missions abroad. In order to accomplish this end most effectually, Associations and Auxiliaries are formed, Agents are employed, and various publications are circulated.

Associations and Auxiliaries.

The plan of organizing the friends of missions into Associations and Auxiliaries, recommended and explained in the *Missionary Herald* for Nov. 1823, has been considerably advanced during the last year. At the beginning of the year 1828, the number of Associations organized on this plan, was 1,317; and the number of Auxiliaries 53. Since that time 154 Associations and 11 Auxiliaries have been formed. The following is a tabular view of the Associations and Auxiliaries in the different States.

	Associations.		Total of Asso.	Auxiliaries.
	Genl.	La.		
Maine,	41	44	85	4
New Hampshire,	74	73	147	7
Vermont,	80	76	156	8
Massachusetts,	202	194	396	15
Rhode Island,		1	1	
Connecticut,	151	152	303	15
New York,	80	26	106	5
New Jersey,	31	17	48	4
Pennsylvania,	68	18	86	5
Maryland,	3		3	
District of Columbia,	5		5	1
Virginia,	10	4	14	1
Ohio,	81	32	113	3
North Carolina,		1	1	
South Carolina,	3	2	5	1
Georgia,	1	1	2	
	830	641	1471	69

Those Associations which have collectors from the gentlemen and ladies, but the other officers of which are gentlemen, are included among the Gentlemen's Associations. The whole number

of Associations, as nearly as can be ascertained, is 1,471, organized into 69 Auxiliaries. From these Auxiliaries \$48,879 87 have been paid into the treasury of the Board. Numerous other societies exist in different parts of the country, all or part of whose contributions are also paid to the Board.

This plan of organization has been very cordially approved by the friends of missions, and the receipts from this source are every year increasing. It is a part of the plan, that a Deputation from the Board should attend the annual meeting of every Auxiliary, and that a Deputation from each Auxiliary should attend the meetings of every Association embraced in it. Many Auxiliaries have resolved during the last year to carry this into effect. It is highly important that it should be done in all cases.

Agencies.

The Rev. RICHARD BROWN acts as *Permanent Agent* in the western parts of Pennsylvania, and the adjacent parts of Virginia and Ohio. His time is occupied in forming Associations and in visiting those previously formed.

Other agents are employed for a limited time, as they can be obtained and circumstances demand. In addition to forming more than 150 new Associations during the last year, a large proportion of those, which were formed at an early period, have been visited. These visits from Agents have been found greatly to increase the remittances from the Associations. Many Associations which were visited the last year, have remitted nearly double the sum which was remitted in the preceding year.

The Board are particularly desirous of availing themselves of the services of missionaries, who are called by providential circumstances to leave their field of labor abroad, and return to their native country. The Rev. Messrs. Stewart and King have, therefore, been employed, as far as practicable, in visiting churches in different parts of the country during the last year. It is expected that the Rev. Mr. Temple will be employed in the same way while he remains in this country.

In addition to the Agents mentioned above, more than thirty gentlemen, clergymen, and laymen, have, on being applied to by the Prudential Committee, acted as Deputations from the Board in attending the annual meetings of Auxiliaries. These gentlemen have rendered very important aid to the Committee; and though many of them were occupied two or three weeks, they performed these services gratuitously. A Deputation has been present at the meeting of nearly every Auxiliary.

Publications.

Publications similar to those mentioned in the survey of last year, have been continued. The number of copies of different works which have been printed, and, to a great extent circulated, gratuitously or by sale, during the last year is as follows:—

Missionary Herald, vol. xxiv.—	15,000
Annual Report, [18th].—	2,500
Missionary Papers,—	30,000

Of the Missionary Papers there are twelve numbers on important topics pertaining to missions. They are distributed principally among the contributors to the Associations.

The Board also publish and circulate the sermon preached at their annual meeting.

MISSIONS.

The following survey is compiled principally from the 19th Annual Report of the Board.—Ordained ministers are called *Missionaries*; others, though generally mentioned as performing specific duties, are included under the denomination of *Assistants*.

The missions under the direction of the American Board of Foreign Missions are in **INDIA**—**WESTERN ASIA**—the **SANDWICH ISLANDS**—and the **NORTH AMERICAN INDIANS**.

India.

There are mission stations at *Bombay*, the third of the British Presidencies in India; and in *Ceylon*, a large island opposite the Coromandel coast. The population of the island of Bombay, on which the mission is, is 200,000, speaking the *Mahratta* language. The population of the *Mahratta* country adjacent is 12,000,000.—The length of *Ceylon* is 300 miles, breadth 200, the population 1,500,000. The mission stations are in the *Jaffna* District, on the northern part of the island, where the *Tamil* language is spoken.

BOMBAY.

Commenced in 1813.—1 station.

Rev. Allen Graves, *Missionary*; Mrs. Graves: James Garrett, *Printer*; Mrs. Garrett: Rev. Cyrus Stone, *Missionary*; Mrs. Stone: Rev. David Oliver Allen, *Missionary*; Mrs. Allen: Cynthia Farrar, *Superintendent of Female Schools*.

Messrs. Stone and Allen and their wives, with Miss Farrar, whose embarkation at Boston was noticed in the last survey, arrived at Calcutta on the 5th of June, 1827; and Mr. and Mrs. Allen, leaving that place the following month, arrived at Bombay on the 27th of November. Mr. and Mrs. Stone, with Miss Farrar, arrived in December.

Preaching. No considerable change in the communication or reception of the truths of the Gospel has been witnessed at the station. The number of those who attend the mission chapel on the Sabbath is somewhat increasing; and among the hearers are some of the young females from the mission schools with their teachers. One of the missionaries visited about thirty towns and villages on the coast between Bombay and Goa, preaching the Gospel. In some of these towns no Christian Missionary had ever been before.

The Press. The edition of the New Testament, translated by the missionaries, and printed at the mission press in the year 1826, was soon exhausted; and in December last a second edition was in press, and was probably finished some time ago. School-books, religious tracts, and portions of Scripture, have been printed, as the exigencies of the mission and opportunities for circulating them required. More than *sixty thousand* copies of these were published in the *Mahratta* language, for the use of the mission, in one year, and *eight thousand* copies of similar books, for the Society for Promoting Christian Knowledge, besides a considerable number of books in English for other Societies and individuals.

Distribution of Books and Tracts. Besides one entire edition of the New Testament, and the other books previously published amounting to more than 75,000 copies: about half the *Mah-*

ratta books mentioned above as printed in one year, were distributed before that year closed. During the tour through the towns between Bombay and Goa, 2,000 copies of tracts and portions of Scripture were distributed to persons who received them with great eagerness. Tracts are given to those only who are able and promise to read them through. A general Tract Society was formed at the last meeting of the Missionary Union, consisting of the Missionaries of the Board, and of the London, Church, and Scottish Missionary Societies, by which the patronage of the London Tract Society is secured.

Education. There were, by the last accounts, 24 free schools, containing 1499 boys and 86 girls; 114 of whom were children of Jewish parents. During the preceding year 934 entered the schools, and 840 left them.—There were also 10 schools for girls exclusively, containing 380 pupils. Schools for girls had been opened only ten months, and were receiving much attention from Englishmen and the more intelligent natives. Gentlemen in Bombay subscribed more than \$900 for their encouragement, about one quarter of which was subscribed by Mr. Elphinstone, the late governor.—Owing to the circumstances of the missionaries only a few children are in their families as beneficiaries.—One woman, a teacher of a female school, lately died, commending her spirit to the Lord Jesus, having for some time previous declared her full belief in Christianity.

Public opinion in Bombay as well as in other parts of India seems to be rising in favor of instructing and evangelizing the natives.

CEYLON.

Commenced 1816.—5 stations.

For the sake of conciseness, each station will be noticed with the laborers residing at it, and then a general view of the state and progress of the mission will be given under appropriate heads.

TILLIPALLY.—Rev. Henry Woodward, *Missionary*; Mrs. Woodward.

C. Hodge, *Native Catechist and Preacher*; T. Dwight, *Native Teacher in the Boarding School and Preacher*; A. McFarland, *Assistant Teacher and Interpreter*; Mótoto, *Teacher of the Higher Tamil Classes*; Paramantee, *Teacher of the Lower Tamil Classes*; C. Kingsbury and C. Mann, *Catechists and Examiners of the Free Schools*; Valupodean, *Tamil Writer*; Davazagayam, *Assistant Superintendent of the Free Schools*.

BATTICOTTA.—Rev. Benjamin C. Meigs, *Missionary*; Mrs. Meigs: Rev. Daniel Poor, *Missionary and Principal of the Mission Seminary*; Mrs. Poor.

Gabriel Tissera, *Native Teacher*; S. Worcester, *Teacher of English Grammar*; J. Edwards, *Teacher of Geography*; M. Whelpley and J. Codman, *Teachers of Arithmetic*; R. S. Storrs, S. Church, P. W. Christian, J. Matthew, M. John, and G. Dashiell, *Teachers of other branches*.

OODOOVILLE.—Rev. Miron Winslow, *Missionary*; Mrs. Winslow.

Nicholas Fermander, and Azel Backus, *Native Catechists, Teachers, and Exhorters*.

PANDITERIPO.—Rev. John Scudder, *Missionary*; Mrs. Scudder.

S. Willis, *Native Assistant*.

MANEPI.—Rev. Levi Spaulding, *Missionary*; Mrs. Spaulding. The names of the native assistants have not been received.

The Church. The 19th Report gives the following view of the church.

About 90 native converts were admitted to a public profession of religion during the year previous to the last intelligence. The whole number of church members who have been gathered from among the heathen, was 130; of whom several had died witnessing a good profession, and a few had been excluded for improper conduct. Just 100 were alive and in good standing on the 24th of January last, including 14 who had been that day admitted. Of these, five were schoolmasters, five were lads in the preparatory school, and two were elderly persons. The whole was considered as a very valuable accession. Others professed a desire to join the church; but the missionaries were not hasty in forming a judgment as to the piety of individuals concerning whom they entertain good hopes.—It would seem that the younger members of the church have preserved as fair a religious character, and exhibited as many proofs of lively piety, as would have been expected from the same number of youthful converts in the United States. They have certainly done much more for the direct promotion of religion among their own countrymen, than is ever expected from individuals of the same age in a Christian country. See last vol. p. 99, 147, 301, 377.

Congregation. The number of regular and serious attendants on public worship at the different stations is rather increasing: a knowledge of the Gospel is extending, and many have less confidence in their system than formerly.—At Tillipally a Christian society has been organized consisting of 22 males and 11 females, who openly declared that they fully believed in the Gospel—that they would do nothing for the support of idolatry—would attend the worship of God and revere the Christian ordinances, and would do all in their power to promote Christianity. At this station, 600 or 700 attend worship on the Sabbath; and in a neighboring village, 250 or 350. See last vol. p. 101, 145.

Education. The Mission Seminary at Batticotta continues to give large promise of usefulness. The object of this Seminary is to qualify promising native youths, by a liberal course of study, to become preachers, superintendents and teachers of schools, and to be otherwise useful to their countrymen. A full view of the course of instruction in this Seminary may be seen in vol. xxiii. p. 329—337. A report of the state of the Seminary is annually published, and a public examination held, which the civil authorities of the island have usually attended, and repeatedly expressed their cordial approbation of the Seminary, and contributed liberally for its support. vol. xxiv. p. 267, 268. The number of the students is 67, arranged in five classes; one class being taken each year from the most promising pupils in the preparatory school at Tillipally. The class admitted from the preparatory school in 1827, consisted of 27 members. vol. xxiv. p. 74, 265.

The Preparatory School continues to answer the ends of its establishment. At one time during the last year, it contained 130 pupils: the number by the latest accounts was 102. These, as well as those in the Seminary, are nearly all beneficiaries. The Boarding School for Girls, at Manepey, contained at the close of the last year, 27: the usual number about 30: all beneficiaries. vol. xxiv. p. 53, 297.

As so full an account of the Free Schools was given in the last volume of this work, (p. 52, 75,

100, 145, 297,) nothing will be added here but the following tabular view.

Names of the five missionary stations.	Number of Free Schools under the care of each station.		Number of boys in the Schools.		Total number of children in the Free Schools, Dec. 31, 1827.	
Tillipally,	27	1,121	957	1,408		
Batticotta,	15	571	133	704		
Oodcoville,	18	784	193	907		
Panditeripo,	17	458	151	609		
Manepy,	16	446	248	694		
	93	3,360	924	4,322		
Boarding Scholars,			169	27	196	
Total receiving instruction,		3,549	969	4,518		

The expense of the free schools for 1827, was about \$2,620. The expense of supporting and teaching the beneficiaries, embracing the pupils in the seminary, preparatory school, and boarding school for girls, 196 in all, was \$3,177.

Press. During the year preceding the last accounts from this mission, the press sent by the Board had been received and put in operation; and many school-books, tracts, &c. have been printed. There is a great demand for such publications among the people. The missionaries are limited in their circulation of religious books, only by their ability to obtain them. They have been much aided in this part of their work by grants from the London and American Tract Societies. See vol. xxiv. p. 100, 146, 300, 378. The native Bible Associations, connected with the mission, collected in the year 1827, 226 rix dollars.—The Report contains the following remarks respecting the advance which the mission has made.

When the pious natives residing at Tillipally were assembled, Mr. Woodward could look around upon 25 or 30 individuals, from whom he was in the habit of receiving aid in his missionary work. They were competent to attend religious meetings, and conduct them in a profitable manner. They visited the people, and distributed tracts, and discharged the duties of monitors and assistant teachers.

Western Asia.

The first missionaries embarked for Western Asia in the autumn of 1819. The stations are at *Beyroot*, in Syria, and at *Malta*, an island in the Mediterranean.

MALTA.

Rev. Daniel Temple, *Missionary*: Homan Hallock, *Printer*: Mrs. Hallock.

The principal labor at this station is directed to the preparation and printing of books of a moral and religious character, and of elementary books for schools, to be distributed in the countries about the Mediterranean. There are distinct founts of types for printing in Italian, Modern Greek, and Armenian. An Arabic fount, if not already arrived there, will be received soon. In the 19th Report it is remarked,—

The island of Malta is obviously the best place for the operation of mission presses, designed to exert an influence in countries around the Medi-

terranean. The time may not be far distant, however, when Greece may afford an excellent location for one printing establishment, and some place in Asia Minor for another.

From a full statement of the operations of the American mission press here, brought down to November, 1827, it appears that the whole number of books and tracts printed was 196; viz. 62 in Modern Greek, 43 in Italian, and one in Greco-Turkish. The average number of pages of the Greek publications was 56; and of the Italian 33. A portion of these works had been printed in second and third editions; the whole number of editions being 130. The whole number of copies of works printed is 138,050; containing 5,474,000 pages. Not quite two thirds of the books printed had been issued from the depository; but in subsequent months large quantities were sent to Greece and the Levant. During the last winter and spring the press was kept constantly at work, but the particulars have not been communicated.

As the missionaries from Syria are now at Malta, the operations of the press will probably be much extended. The Four Gospels and seven other works, of considerable length have been translated and prepared by them for the press in Turkish Armenian. Works in Arabic, also, will probably be ready soon.

BEYROOT.

On the shores of the Mediterranean, a few miles north of Sidon, and near the foot of Mount Lebanon. Commenced, 1823.

The individuals who were mentioned in the last survey as giving evidence of piety continue to maintain the same character. One or two other individuals have been added to the number: several others hold free intercourse with the missionaries, diligently read the Bible, and oppose, openly and zealously, the errors and superstitious rites of their countrymen. vol. xxiv. p. 137, 163, 115, 288, 304.

“The truth seems to take hold of the consciences of men in this region with extraordinary efficacy. Those who receive it in love are willing to make great sacrifices for it; and those who set themselves in determined opposition to its progress, do not cease to exhibit the most bitter hostility. There is a third class, composed of those whose interests and passions are less directly attacked, and who look upon the missionaries and their labors with greater or less disapprobation, as circumstances alter.”

The schools mentioned in the last survey have been given up, on account of the interference and opposition of the ecclesiastics. vol. xxiv. p. 46, 68.

Great difficulties are in the way of the progress of truth in the countries around the Mediterranean. vol. xxiv. p. 111. Bitter persecution is still carried on by the ecclesiastics, as will be seen by reference to the communications from Syria inserted in the last volume. This, with the political state of the country, induced the missionaries to remove for a time to Malta, where they arrived on the 29th of May. vol. xxiv. p. 348. They are by no means discouraged, but hope soon to return to Beyroot, and in the providence of God, to be permitted greatly to extend their operations about the Mediterranean. p. 351.

Mr. Gridley, who was mentioned in the last survey, as having formed, in connexion with Mr. Brewer, a station at Smyrna, pursued the study of the Greco-Turkish language in that city, and distributed books and tracts, and visited schools there and in the vicinity, until June, 1827. vol. xxiv. p. 19, 111. He then commenced a tour into Cappadocia for the same purposes; and his

health having been previously somewhat impaired, and being exhausted with undue effort, he was called from the service of Christ on earth, on the 27th of Sept. 1827, at the age of 31. vol. xxiv. p. 103, 259.

In the last survey Mr. Brewer is spoken of as being at Constantinople. He afterwards visited several of the Greek islands, and distributed about 30,000 pages of tracts, and 1,600 copies of the modern Greek Testament. Mr. Brewer also visited many Greek schools, and by his exertions near 50 girls were taken into the schools around Prinkipo. A small school was also established by him at Syra, with flattering prospects. The impediments in the way of systematic exertions in the countries around the Mediterranean, owing to political disturbances, induced Mr. Brewer to visit the United States, where he arrived on the 17th of July.

Messrs. Goodell and Bird, with their wives, were obliged to leave Beyroot in April last, and are now at Malta. They hope to occupy their former station again, as soon as the country becomes quiet. vol. xxiv. p. 348. Mr. Smith, who had spent the preceding year in Syria, came with them to Malta, where he expects to remain, and superintend the Arabic press.

Greek Youths.

Eleven Greek young men are now acquiring an education in this country under the care of the Board. Four of them are members of Yale College and two of Amherst College; one is an instructor, and one a pupil in the Mount Pleasant School at Amherst, and one is a member of Monson Academy. The last arrived in this country with Mr. Brewer. One, at the solicitations of his friends, left Amherst College and returned to Malta, where he is now employed in connexion with the press and promises to be useful.

Sandwich Islands.

The Sandwich Islands are ten in number, situated in the North Pacific ocean. Six stations:—on the islands of *Hawaii*, *Oahu*, *Masi*, and *Tauai*. Commenced in 1820.

HAWAII.

KAIRUA.—Rev. Asa Thurston, *Missionary*; Mrs. Thurston: Rev. Artemas Bishop, *Missionary*; Mrs. Bishop.

WAIKAKA.—Rev. Samuel Whitney, *Missionary*; Mrs. Whitney: Samuel Ruggles, *Teacher*; Mrs. Ruggles: John Honorii, *Native Assistant*.

KAAPAROA.—Rev. James Ely, *Missionary*; Mrs. Ely: Thomas Hopu, *Native Assistant*.

OAHU.

HONORURU.—Rev. Hiram Bingham, *Missionary*; Mrs. Bingham: Rev. Joseph Goodrich, *Missionary*; Mrs. Goodrich: Levi Chamberlain, *Superintendent of Secular Concerns*.

MAUI.

LAHAINA.—Rev. William Richards, *Missionary*; Mrs. Richards: Stephen Pupuh, Robert Hawaii, and Tawa, *Native Assistants*.

TAUAI.

WAIMEA.—No missionary resided at this station at the date of the last intelligence: but since the mission has been reinforced, it has probably been re-occupied.

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Progress of Religion.—The number of those who have become connected with the mission churches, is 86, including many distinguished male and female chiefs. Many others exhibit good evidence of piety. Additions are often made to the churches at the different stations. vol. xxiv. 212. The converts, and those generally who have come under the influence of the Gospel, are very steadfast in opposing the vices of their own people and foreign residents.—The congregation at Honoruru, is generally about 2,000; at Kairua, between 2,000 and 3,000; at Waiakaka, 1,000; at Kaaparoa, 2,000.—At many places where no missionary is present, public worship is held, and is conducted by natives. When the missionaries make tours through the populous districts of the Islands they are received very cordially, and sometimes 5,000 or more assemble to hear them preach.

Education. The whole number of pupils in all the schools on the Islands, was estimated, in June last, to exceed 25,000. On some Islands, the number of inhabitants will not permit much increase. Many of the schools are taught by natives, superintended and often visited and examined by the missionaries. A school for the purpose of training up teachers has been established at Kairua, which contained 86 scholars.—The demand for books is every where very great; and the books are not only read, but multitudes of the people have committed large portions of them to memory.—The schools are all visited by a committee of natives once in two months, with very beneficial results.

Press. The operations of the press have been considerably limited, since the return of Mr. Loomis, for want of a printer. Full accounts of the recent publications have not been received. Of one school-book 63,000 copies have been printed since the establishment of the mission. An edition of the Gospel of Luke, of 10,000 copies was in press at the date of the latest intelligence. Many small tracts and school-books have also been printed since those noticed in the last survey. Mr. Chamberlain recently took with him on a tour, 26,000 copies of such books for sale and distribution.—The American Tract Society have printed in the Hawaiian language and given to the Board 65,000 copies of the *Sermon on the Mount*, and other tracts; and one individual in this country, has added 40,000 copies of two other tracts in the same language.—An edition of 15,000 copies of the Gospels of Matthew, Mark, and John, translated by the missionaries, is now in the press of Mr. Loomis, in this country. The expense of printing Matthew is borne by the American Bible Society.—Such arrangements have been made that it is hoped the whole Bible will soon be translated and put into the hands of the natives who are eager to receive it.

The reinforcement mentioned in the last survey, arrived at the Islands on the 30th of March, 1828.

The missionaries continue to suffer much, and to see their labors much impeded by the opposition and immoralities of foreign seamen and residents. vol. xxiv. p. 275—281.

North American Indians.

Missions are established among the *Cherokees*, *Chickasaws*, *Choctaws*, *Cherokees of the Arkansas*, *Osages*, and the *Indians in Ohio*, at *Mackinaw*, *Green Bay*, and in the *State of New York*.

CHEROKEES.

Commenced in 1817.—8 stations.

BRainerd.—John C. Elsworth, *Teacher and Superintendent of Secular Concerns*; Mrs. Elsworth: John Vaill, *Farmer*; Mrs. Vaill: Ainsworth Blount, *Farmer and Mechanic*; Mrs. Blount: Luke Fernal, *Mechanic*; Mrs. Fernal: Henry Parker, *Miller*; Mrs. Parker: Lucy Ames, *Teacher*; Delight Sargent.

Carmel.—Isaac Proctor, *Teacher and Catechist*; Mrs. Proctor: Josiah Hemingway, *Farmer*.

CREEKPATH.—Rev. William Potter, *Missionary*; Mrs. Potter: Erminia Nash.

HIGHTOWER.—Rev. Daniel S. Butrick, *Missionary*; Mrs. Butrick.

WILLSTOWS.—Rev. William Chamberlain, *Missionary*; Mrs. Chamberlain: Sylvester Ellis, *Farmer*; Mrs. Ellis: Mrs. Hoyt: John Huss, *Native Assistant*. Rev. Ard Hoyt, an early and faithful missionary, formerly at Brainerd, died at this station, in February 1823.

HAWKES.—Doct. Elizur Butler, *Physician and Catechist*; Mrs. Butler: Sophia Sawyer, *Teacher*; Nancy Thompson.

CANDY'S CREEK.—William Holland, *Teacher and Catechist*; Mrs. Holland: Hannah Kelly.

NEW ECHOTA.—Rev. Samuel A. Worcester, *Missionary*; Mrs. Worcester.

The following table, as accurate as the most recent intelligence will permit, will give a general view of the present number of scholars and native members of the church at each station.

Stations.	Church.	School.
Brainerd,	14	50
Carmel,	34	30
Creekpath,	17	31
Hightower,	27	10
Willstown,	23	13
Hawes,	30	10
Candy's Creek,	14	30
	159	174

Church.—Of the native members of the church, 12 have died in the faith, and seven have been dismissed to join churches not under the care of the Board. Some have conducted disorderly, and have been excluded from the church: but most of those hopefully converted have, in a good degree, adorned the Gospel, and several manifested a remarkable change of character, and become very active in the service of Christ. At most of the stations there has been, the last year, an unusual attention to religion, and considerable accessions to the churches. A desire to hear preaching is becoming more general.

Education. More than 100 of the scholars reside in the mission families, perform various kinds of labor, and are trained up like the children of Christian parents.—About 250 have left the school at Brainerd alone, most of them having made considerable advances in knowledge. Parents manifest an increasing desire to have their children instructed, and the number of boarding scholars might be enlarged to almost any extent.

Press. The press is owned by the Cherokee government, and is superintended and worked by men of their appointment. It however facilitates the labors of the missionaries and the diffusion of knowledge. The *Cherokee Phoenix*, a weekly paper was commenced in February last. Many portions of Scripture, in the alphabet of Guess, have appeared in it. Mr. Worcester is

now prosecuting the study of the language for the purpose of preparing school-books, portions of Scripture, and other religious tracts for the people. See communications from this mission in the last volume.

The following general remark, taken from the 19th Report, are worthy of notice.

"It is an unexampled fact, that in some places nearly all the adult population, and in the tribe at large, more than one half, are actually capable of reading their own language, in their own peculiar character, having learned from small manuscripts, and without ever having become acquainted with any other alphabet, or possessed a single page of a printed book in any language.

There is a great improvement in many families with respect to industry, neatness, and manner of living. A large proportion of the people dress much better than formerly. Many of the women spin and weave cotton, and thus furnish cloth for very decent garments of their own manufacture."

One ordained missionary with his wife and one unmarried female are expected soon to join this mission.

At each of the stations, except two, there is a farm of considerable extent, under the direction of the mission family; on which the boys are taught to labor. The girls perform various kinds of domestic work. At Brainerd there is a grist-mill, a saw-mill, a blacksmith's shop, under the care of the Board. These are of very great use to the people.

CHICKSAWS.

This mission was commenced by the Missionary Society of the Synod of South Carolina and Georgia; and was transferred to the Board in December, 1827. —The Chickasaws occupy the northern part of the State of Mississippi. Stations formed at *Monroe* in 1821, *Tokshish*, 1823, *Martyn*, 1825, *Caney Creek*, 1826.

MONROE.—Rev. Thomas C. Stuart, *Missionary and Superintendent of the Chickasaw Mission*; Mrs. Stuart: Samuel C. Pearson, *Farmer*; Mrs. Pearson.

TOKSHISH.—James Holmes, *Licensed Preacher*; Mrs. Holmes: Emeline Richmond, *Teacher*.

MARTYN.—Rev. William C. Blair, *Missionary*; Mrs. Blair.

CANEY CREEK.—Rev. Hugh Wilson, *Missionary*; Mrs. Wilson: Prudence Wilson.

State of Religion. The church at Monroe is the only one among the Chickasaws. This was formed in 1823. Early in 1827 an unusual attention to religious instruction commenced, which continued more than a year. Since that time, 47 have been added to the church. The present number is 63. The people in the vicinity, of whom there are 800 within 10 miles, have been greatly reformed. There are several instances of remarkable piety, and many are exceedingly anxious to hear the Gospel. Much seriousness prevails still. vol. xxiv. p. 233.

At Martyn there has been of late much serious attention to preaching, and four or five have been hopefully converted.

Education. At Monroe, the school formerly consisted of 50 scholars,—but was suspended for want of a teacher. It has lately been resumed with a smaller number. The school at Tokshish contains 15; at Martyn 24; at Caney Creek 25; most of the pupils make good proficiency.

Some important laws against the introduction of intoxicating liquors, theft, and other crimes, have recently been made by the nation, and seem to be very vigorously enforced.—This

mission has already been a great blessing to the people. vol. xxiv. p. 233.

CHOCTAWS.

Commenced in 1812.—8 stations.

ELLIOT.—John Smith, *Farmer and Superintendent of Secular Concerns*; Mrs. Smith: Joel Wood, *Teacher*; Mrs. Wood: Zechariah Howes, *Farmer*; Mrs. Howes: Mrs. Hooper, *Teacher*.—Mr. Hooper, who had been a *Teacher and Catechist* in the nation, died at this station in September. See p. 396 of last volume.

MATHEW.—Rev. Cyrus Kingsbury, *Missionary and Superintendent of the Choctaw Mission*; Mrs. Kingsbury: Anson Gleason, *Teacher and Mechanic*; Mrs. Gleason: Philo P. Stewart, *Teacher and Manager of Secular Concerns*; Mrs. Stewart: Ebenezer Bliss, *Farmer*; Elijah S. Town, *Teacher and Farmer*; Ebenezer Hotchkin, *Teacher*; Anna Burnham, *Teacher*; Hannah Cone.

ENMAUS.—Moses Jewell, *Assistant Missionary and Catechist*; Mrs. Jewell: David Gage, *Teacher*; Mrs. Gage: Pamela Skinner.

GOSHEN.—Rev. Alfred Wright, *Missionary*; Mrs. Wright: Elijah Bardwell, *Farmer*; Mrs. Bardwell: Samuel Moulton, *Teacher*; Mrs. Moulton: Eliza Buer.

AI-IK-HUN-SA.—Rev. Cyrus Byington, *Missionary*; Mrs. Byington: Loring S. Williams, *Teacher and Catechist*; Mrs. Williams: Nancy Foster: Nicolas Cochnauer, *Teacher*.

GIBBEON. (near Col. D. Folsom's.)—No Missionary was at this station when the last intelligence was received. Mr. Byington was expected to remove to it from Ai-ik-hun-na.

HEBRON. (near Capt. R. Folsom's.)—Calvin Cushman, *Teacher and Farmer*; Mrs. Cushman: Philena Thacher, *Teacher*.

SCHOOL AT MR. JUZON'S.—Adin C. Gibbs, *Teacher*.

State of Religion. Four Choctaws are now members of the church at Mayhew, and 18 other persons residing in the nation, or in the neighboring white settlements, who have been hopefully converted through the influence of the mission. Thirteen have joined the church while employed as laborers at the station. It is hoped that a few Choctaws who have not joined the church are pious.—Three of the missionaries preach in the Choctaw language without an interpreter.—Many of the people manifest an anxiety to hear the Gospel. The prospects of the mission, especially in the northeast part of the nation, are thought to be more favorable now, than at any former period.

Education. There are eight schools taught at the mission stations. The whole number of pupils which have attended them during the past year, is more than 170. The average number 149. Of these, 120 read in the Bible, about 90 write, and 40 are attending to each of the studies—English composition, Geography, and Arithmetic. In all the schools, in addition to books in English, the pupils are taught to read Choctaw, from the books prepared by the missionaries. vol. xxiii. p. 213. Two of these schools are taught by native Indians. There are besides the schools just noticed, several small schools where Choctaw only is taught.

Improvement among the people. The people in many parts of the nation cultivate much more land, and in a better manner than formerly; they are very desirous that some of their number should learn and practice the mechanic arts, and much is done to patronize all who do; they are

also becoming increasingly anxious to obtain agricultural implements, household furniture, and apparel.—The first year after the station at Mayhew was formed, there were about 20 murders committed within a few miles of it, in consequence of intoxication, and 10 lives were lost from the same cause, in 1825. Within the last two years only one death has occurred, in consequence of intoxication, and that a case of accidental drowning.—Severe laws have been made against the introduction of whiskey, and in some parts of the nation are vigorously enforced. Several chiefs and captains have been put out of office for misconduct on this subject.

CHEROKEES OF THE ARKANSAS.

Stations at *Deight and Mulberry*, on the north of the Arkansas river, 300 and 350 miles west of the Mississippi. Commenced 1820 and 1823.

DWIGHT. Rev. Alfred Finney, *Missionary*; Mrs. Finney: Rev. Cephas Washburn, *Missionary*; Mrs. Washburn: Jacob Hitchcock, *Steward*; Mrs. Hitchcock: James Orr, *Farmer*; Mrs. Orr: Samuel Wisner, *Mechanic*; Mrs. Wisner: Samuel Newton, *Teacher and Mechanic*; Mrs. Newton: Asa Hitchcock, *Teacher*; Ellen Stetson, *Teacher*; Cynthia Thrall.

MULBERRY. Doct. Marcus Palmer, *Teacher and Licensed Preacher*; Mrs. Palmer.

State of Religion. The church at Dwight now contains 11 native members in good standing. The whole number received is 16; of whom three have died in the faith. vol. xxiv. p. 311. The congregation there generally exceeds 100. At Mulberry from 50 to 100. There is stated preaching, once in three or four weeks, at seven other villages: and the congregations vary from 20 to 120. At one of these villages the people have erected a meeting house, and there is not a family in which there is not some one who is hopefully pious. All these preaching places have been established at the solicitation of the Cherokees; and more requests of this kind are made than can be complied with.

Education. The boarding school at Dwight contains 60 scholars, and many applications for admission to it are declined. Many of the scholars have made uncommon proficiency.—At Mulberry more than 30 scholars attend daily, all boarded by their friends. The latter station, was formed at the repeated solicitations of the Cherokees, who erected the school house and the teacher's house themselves, and furnish the provisions for his family.

Great advances have been made by this portion of the Cherokees, in morals, knowledge, agriculture, and all the arts and conveniences of civilized life.—The new Treaty, of which an account was given in the last volume, p. 291, will probably, for a while, somewhat retard their progress and the operations of the mission.

OSAGES.

On the Neosho and Osage rivers: 300 miles west of the Mississippi. Commenced 1820.—4 stations.

UNION.—Rev. William F. Vaill, *Missionary and Superintendent*; Mrs. Vaill: Doct. George L. Weed, *Physician*; Mrs. Weed: George Requa, *Steward*; Mrs. Requa: Abraham Redfield, *Mechanic and Teacher*; Mrs. Redfield.

HOREFIELD.—Rev. William R. Montgomery, *Missionary*; Mrs. Montgomery: William C. Requa, *Farmer and Catechist*; Mrs. Requa.

NEOSHO.—Rev. Benton Pixley, *Missionary*; Mrs. Pixley.

HARMONY.—Rev. Nathaniel B. Dodge, *Missionary and Superintendent*; Mrs. Dodge: Amasa Jones, *Teacher and Licensed Preacher*; Mrs. Jones: Daniel H. Austin, *Mechanic*; Mrs. Austin: Samuel B. Bright, *Farmer*; Mrs. Bright, Richard Colby, *Mechanic*; John Austin, *Assistant Teacher*; Miss Etris.

State of Religion. No Osages have been received into the churches, nor have any given satisfactory evidence of piety. The wandering habits of the people, their utter ignorance of all the arts of life, their poverty and moral debasement, and the want of competent interpreters, have hitherto rendered the communication of divine truth to them intelligibly very difficult. Three individuals of the mission families can now instruct them in their own language, and better interpreters can be obtained. Some of the people are more attentive to religious instruction, and a knowledge of the Gospel is extending. For an account of their country, character, &c. see vol. xxiii. p. 146; vol. xxiv. p. 73.

Education. There are two boarding schools, to which 161 children have been admitted. The one at Union now contains 35 scholars, and that at Harmony 39. Most who have left the schools, were compelled to do so by their friends. Many of them had learned to read the Testament, and perform various kinds of useful labor. The children while in school make good progress.

Attempts have been made at Hopfield and Harmony, to teach the Osages agriculture; and with more success than was anticipated. Many families have settled at those places, desiring to receive such assistance.

INDIANS IN OHIO.

On the Maumee river, near the Ottawa reservations, 10 miles south of Ferrysburg.

MAUMEE.—Isaac Van Tassel, *Licensed Preacher*; Mrs. Van Tassel: Sarah Withrow: Hannah Riggs, *Teacher*.

More than 40 scholars have enjoyed the advantages of this school, of whom 7 have become hopefully pious; and several of them sustain a character for industry and enterprise. Hiram Thirbault and a brother have worked the last year, faithfully and without compensation, on the mission farm. Some others have given their services to the family.—The school now contains 22 scholars, with the prospect of enlargement.

MACKINAW.

Mission situated on an island in the straits between lakes Huron and Michigan. Commenced 1823.

Rev. William M. Ferry, *Missionary and Superintendent*; Mrs. Ferry: John S. Hudson, *Teacher and Farmer*; Mrs. Hudson: Martin Heydenburk, *Teacher and Mechanic*; Mrs. Heydenburk: Mr. Stevens, *Teacher*; Mrs. Stevens: Eunice Osmar, Elizabeth McFarland, Delia Cook, Miss Goodell, Miss Taylor, Miss Hotchkiss: Miss Stevens.

This mission is not designed specially for any one tribe of Indians. The number of scholars in the schools, including those who live in the village of Mackinaw, is 157: of the boarding scholars 125. These scholars have been collected from a great variety of places about lakes Huron, Michigan, and Superior, and some of them from near Hudson's Bay and the Rocky Mountains. They are bound by legal indentures

to the mission, with the sanction of the civil authorities of the place, to be at the direction of the mission family, to continue in the school, and to learn agriculture and the mechanic arts, for a specified number of years. Their progress is very encouraging. Eight or ten of them have become hopefully pious. See p. 313, and 331 of the last volume.

NEW STOCKBRIDGE.

On the west side of Lake Michigan, near the head of Green Bay. Commenced 1825.

Rev. Jesse Miner, *Missionary*; Mrs. Miner: Augustus T. Ambler, *Physician*; Mrs. Ambler.

The Stockbridge Indians removed, a few years since, from the State of New York to their present residence. They formerly received religious instruction, and a number were gathered into a church. During the last winter, when no missionary or teacher was among them, they kept up religious worship on the Sabbath, the monthly concert for prayer, Sabbath School, weekly conference, female prayer meeting, and meeting of young people for reading the Scriptures.—A school is now established, but the particulars have not been received.

INDIANS IN THE STATE OF NEW YORK.

Among the Senecas and Tuscaroras: near Lake Erie and Niagara river.—3 stations.

TUSCARORA.—John Elliot, *Teacher and Catechist*; Mrs. Elliot.

SENECA.—Rev. Thompson S. Harris, *Missionary and Superintendent*; Mrs. Harris: Hanover Bradley, *Farmer and Steward*; Mr. Morton, *Teacher*: Asenath Bishop, Phebe Selden, Miss Henderson, Rebecca Newhall, Emily Root.

CATTARAUGUS.—William A. Thayer, *Teacher and Catechist*; Mrs. Thayer.

State of Religion. The church at Tuscarora consists of 14 native members; at Seneca, of 49; at Cattaraugus, of 23: in all, 86. There has been a great increase of attention to religion within the last two years; within which time the church at Cattaraugus has been formed and that at Seneca much enlarged.—The congregation at the latter place is about 200; at the former about 100. A meeting house has been built, or is building, at the expense of the Indians, at each of the three stations.

Education. The school at Tuscarora, contains about 25 scholars; the Sabbath school, 30; most of whom can read in the Testament. At Seneca, 134 scholars have been in the school, whose average attendance has been two years. The present number is 70, most of whom are boarded in the mission family. There is also a flourishing Sabbath school for the children, and one for the adults, who are taught to read their own language, in translations prepared by the missionaries.—The school at Cattaraugus contains about 30 scholars who board at the station, at the expense of their parents. The Indians have erected a building for a school-house and boarding-house for the children. Contributions to a considerable amount are made among the Senecas to aid the mission.

REMARKS ON THE INDIAN MISSIONS.

Most of the scholars at the mission schools among the Indians, reside in the mission fami²

lies. Farms of considerable extent are generally attached to the stations, and managed by the family. On these the boys are taught to work. At many of the stations there are mechanics, and a considerable number of the boys have learned various trades. The girls are taught to perform the ordinary kinds of household and domestic labor.—The Board have established grist mills at six of the stations, saw-mills at four, and smith's shops at nine; which are of great benefit to the Indians, and facilitate the labors of the mission families.

Mr. Kingsbury, as is well known, has been personally and practically acquainted with the missions of the Board among the Indians, from their commencement. In a communication made by him, at the close of his late tour of inspection, in company with Mr. Greene, (see last vol. p. 216,) having visited the stations among the Osages and Cherokees of the Arkansas, and those among the Chickasaws, and having minutely observed the progress already made in disseminating knowledge, civilization, and Christianity, he remarks,—

"From all my observations of late, among Indians of different tribes, I am impressed with the idea, that there never has been a time since missions, were established among them, when the Indians were so generally disposed to receive the instructions and assistance of missionaries as at present, and when there was so fair a prospect that missionary labors among them would be blessed, as the means of permanent good. I would add, however, that, if the Christian public are resolved, by the blessing of God, to extend the influence of the Gospel, and civilization over the heathen tribes of our land, they must calculate that it will cost a great deal of money, and they must be willing to wait long for the result."

Summary.

The following summary includes the mission families which have recently arrived at the Sandwich Islands, though their names are not mentioned in the survey of the stations.—Those

only are called *Catechists* who are licensed as such, by some ecclesiastical body; and those only are called *Native Assistants*, who are immediately connected with the mission families.

<i>Number of Stations,</i>	46
<i>Missionary Laborers from this country:—</i>	
Ordained Missionaries,	43
Licensed Preachers,	4
Catechists,	4
Other Missionary } Males,	48
Assistants. } Females	124—172—223
<i>Native Assistants,</i>	36
Besides these there are native teachers of free schools in Bombay, Ceylon, and the Sandwich Islands; a large portion of whom, were themselves first taught, and all of whom are superintended in their labors by the Missionaries,—amounting to about	
	600
<i>Native Members of the Church:—</i>	
Ceylon,	100
Western Asia,	4
Sandwich Islands,	86
Indians in N. America,	333—523
<i>Scholars in the Schools:—</i>	
Bombay,	1,499
Ceylon,	4,518
Sandwich Islands,	26,000
Indians in N. America,	902—32,919
Of these there are in the Boarding Schools about	870
<i>Printing Presses:—</i>	
Bombay,	2
Ceylon,	1
Malta,	2
Sandwich Islands,	2—7

These presses have printed, or are in readiness for printing in nine different languages.—Considerable printing has also been done, at the expense of the Board, though not at its presses, and some in the Choctaw language, some in the Cherokee, and some in the Seneca.—The amount printed during the past year cannot be accurately stated: but as the presses have been kept in operation, the whole number of copies of works printed must now exceed 500,000, and the number of pages, 20,000,000. The particulars, so far as they have been received, have been stated under the appropriate heads in the foregoing survey.

American Board of Foreign Missions.

Syria.

EXTRACTS FROM THE JOURNAL OF MR. BIRD.

(Continued from p. 376, of vol. xxiv.)

THE readers of the last volume of this work will recollect that the extracts from Mr. Bird's journal, inserted in the closing numbers, mentioned that he with his family had resorted to Ehden, a village on Mount Lebanon, expecting to reside there during the warm season, with Latoof, a friendly shekh, whose son, Naami, had been Mr. Bird's companion; that immediately on his settlement at Ehden, shekh Peter, a rival of the shekh named above, commenced a furious persecution upon the whole family of Latoof, and that, on account of this violence of Peter, Mr. Bird, with his family, and Naami had removed to Bawhyta, another village on the mountains, where he was kindly received by shekh Mohammed, p. 303, 342, 369, of the last volume. A

priest followed him reading excommunications. In the following extracts Mr. Bird continues the account of events which transpired while at Bawhyta.

Residence at Bawhyta.

September 1, 1827. A messenger from Ehden says that Latoof is still at Deman, and that the patriarch has gone to see the emeer Ameen.—Shekh Peter continued very unwell, and people say it is a judgment of God upon him for his late sins.

3. On my return from a walk this morning, I came in contact with the priest who has come to curse us. I gave him my *salam*, he put his hand to his breast but said nothing.

4. From Bkaa Sifreen I continued on to Seer, about half an hour distant, to visit shekh Mirai, to whom I had till now, delayed paying my respects. The shekh has a still younger appearance than his

cousin, Mohammed. He began soon to inquire of me how the Christians at Bawhyta behaved themselves in regard to me. I replied, that as yet, we had lived together in a good degree of harmony; but that this morning a priest had read to the people a proclamation, laying his curse on all that should do me service, the effects of which proclamation I, of course, could not foretell. He asked, "Where is the priest now." I replied, "At Bawhyta." "I will send and kill him," said he. I begged him to give himself no trouble, nor molest the poor old priest, since it was very possible no bad effects would follow from his cursing. The shekh, after a little further conversation, turned to me and said with spirit, "Bawhyta is mine, and I make a present of it to you: while you remain there you are shekh of the village: let a man speak a word against you, if he dare: let the patriarch write, and let even the sultan from Stamboul order you away, you shall stay there as long as you please." Late in the evening, I took leave of shekh Mirai, and went for lodgings to the establishment of his cousin Mohammed. Here conversation was continued an hour or more on the subject of the antiquities of this country, and the hidden treasures that probably exist in the vicinity of the ancient temples and churches.

6. Having spent the night at Seer, I called again this morning on my way homeward, to see the emeer of Baalbec. I was to have returned to him yesterday, but became belated by my visit yesterday at the Hussn, a temple in the mountain, reckoned one of the greatest curiosities in the Duncney. After staying an hour or more, I was about to take my leave, when the emeer said he had a private subject, on which he wished to converse with me; and asked me if he should command the bystanders away, that we might converse more freely. Understanding nearly from previous hints of his, the nature of the subject he intended to enter upon, I replied that I had no secrets of the nature he imagined; but that I had no objection to converse with him alone on any subject I understood. He then commanded all present to leave him. As soon as we were alone, he looked me in the face with a wishful smile, and said, "I am told you understand using the *kellem*." "The *kellem*," said I, "and what, pray, is the *kellem*?" "Why," said he, "in plain words, that you have the art, if you spend 30 piastres, of calling all this money back to your own pocket again." I of course declared to him that neither I nor any other man possessed such an art; and that if any one had reported me to him as such a man, he might be sure the person either meant to impose

upon him, or knew nothing about me. He vowed his friendship and a handsome reward, if I would but confide in him, and communicate the secret information: and it was very difficult, by all the protestations I could use, to cut off his hope of me, and after all, I left him, I suspect, rather chagrined at my selfishness and obstinacy, than convinced of my ignorance.

This is by no means the first time that we have been taken to be sorcerers. The people of Bawhyta, when we first arrived, were in some cases afraid to sell us articles, for fear that when we had gone, we should call all our money away from them again by magic. They said we were thus reported abroad by the priests.

On reaching Bawhyta, found our friend Naami waiting my return. He comes to us now only in secret, in order the better to accommodate some arrangement with the patriarch. He had paid his holiness another visit, with as little success as before. The conversation between them on the occasion was, by his account, much of the same character as the former. He said to the patriarch, among other things, "I have learned one fact in this quarrel, and that is, that the Most High is not under your authority. Once," said he, "I should have trembled at your excommunication, for fear of the curse of God both in this life and in the next. But I neither see my body crushed like a potter's vessel, nor feel the divine curse circulating in my members, nor perceive the torments of the evil angel, whom you have set to belabor me day and night. And as to my spirit, if I have done any thing to cut me off from communion with God and the Christian world, I know that God has excommunicated me without your agency; and if I have not, I know that your excommunication will not hurt me." At hearing these last words, the patriarch lifted his fists in a rage, and shaking his own knees with violence, said, "That is the doctrine of the accursed Bird." Latooof's wife had made a remark that no judgment of heaven had fallen on her family, or on the Bible-man's from the patriarch's excommunication; but that on shekh Peter, the patriarch's main instrument in persecution, had fallen a severe sickness. This remark having reached the ears of his holiness, he said to N., "Then what your mother has said is true, is it, that the Bible-men are better than I?" "If," said N., "my mother has made such a remark, you cannot blame her. Her aching hand will not let her rest, and is, of necessity, every moment in her thoughts, and whenever she thinks of it, she thinks of you as the cause; but when she thinks of the Bible-men she knows of no evil they have done. She is not to be blamed.

What has now happened to her, never happened in the days of her father, nor in the days of her father's father." N. finally left the patriarch very abruptly, telling him that if he did not lower his demands he would never submit to his authority.

The patriarch has now become occupied with a new quarrel. His gardens are not so well watered as he could wish, and he is attempting to accomplish his desire at the expense of the people of Besharry. They have refused to comply with his demand, and he has, in consequence, laid their whole village under excommunication. The people are much exasperated, and as the patriarch has shut up their churches, they think of stripping them of their bells. Shekh George had been to see the emeer Ameen on the subject, and is as much opposed to the patriarch as his people are. He remarked to N., that he hoped half the Maronites would become Protestants: and as a proof of his good will to me, had sent me a present of what the Arabs esteem a great delicacy, the head of a wild boar.

8. The old priest threatens to go to the patriarch with an accusation against Elias, if he does not quit our service; but Elias, though half a coward, says to him, "Go and accuse."

13. N. sent a messenger from Ehden with a letter from himself, enclosing a copy of one written by the patriarch to I. Turbyhh, in which the patriarch informs that gentleman, that, in consequence of the sincere repentance of shekh Latoof, he had blessed him and all his family, except Naami, who had been "deluded, and by the poison of the accursed Bible-man." He adds, "I pray the holy virgin, and her beloved Son, and St. Joseph to enlighten his mind, and clear his understanding, that he may shake off this stigma, this evil course that leadeth to destruction." He brings in my name twice more, with the usual "hellish" epithet, and begs Turbyhh to warn N., that he beware of my money and of the "sweetness and flattery of my hellish tongue." The matter being thus settled, N. is to come in a day or two, and remain with me until I hope to be again safely returned to Beyroot.

19. Walked out to the neighboring Greek convent called Mar Yacob. It is about an hour and a half from Tripoli city, commands an extensive view, but, like most of the convents of this denomination of Christians, it betokens poverty and rapid decay. A Greek youth, whom I had taken to go with me, I found to be, at once, very superstitious and very wicked. He thought every thing of the blessed virgin, had repeatedly seen her, and when I dashed a little cold water on his zeal, he

accused me of infidelity. I was pleased to see, however, that he could read and write, and none the less so, when, without knowing who I was, he said he had learned these arts at the free school of the Franks in the city. It was no other than ours; and though the school has not been long in operation, it has already unlocked the holy Scriptures, and opened the door of knowledge to many a poor ignorant boy like this.

22. Francis brings word, that the people of Besharry remain, and with perfect indifference and good humor, under their excommunication. Many go about their accustomed business on the Sabbath, well pleased that they have no long masses to attend, and no priest or patriarch to call them to account. Some individuals of them had suggested the idea of going down and forcing Asaad's prison, and setting him at liberty.

Sabbath, 23. Conversed with some of the villagers at their houses. One old man, who at our first arrival, spake publicly against suffering us to stay here, confessed that the patriarch appeared to be wrong both in faith and practice.

A respectable young man of N.'s acquaintance, was present to-day, who said that a few days before we came to Ehden, he was at Cannobeen, and conversed day after day with Asaad, for a week or more together. Asaad, he says, tells the patriarch, "Send some men to instruct me: I am open to conviction. If I reject any of God's truth, that can be made to appear plainly his, I do not refuse to be persecuted. No, take me and bind me tight, and let me lie on thorns, and out of doors, without a covering. Let it be a persecution worth the while. This I now suffer is nothing,—to have a comfortable room, to be clothed and fed every day. But do not tell me I am mad, for I am not mad." The youth says that nobody dares dispute with him, for they cannot withstand the force of his arguments.

28. Visited a sick man in a neighboring village. Found there an aged monk, who, not being on good standing with the patriarch, did not hesitate to apply to his holiness and the whole body of ecclesiastics, the words of our Saviour—"Woe unto you scribes and pharisees, hypocrites." "Ye bind grievous burdens and lay them upon men's shoulders," &c

Sabbath, 30. Read the Scriptures as usual to the bystanders. In the midst of my reading, one man interrupted me, saying, "Since you read the Gospel and seem to believe it, pray where lies the difference between you and us?" I replied, that the difference consisted in things not *in* this book but *out* of it—things that had been superadded by patriarchs and bishops. I

went on to specify a number of particular additions, such as fast and feast days, the prohibition of the word of God to the common people, &c.: but whether becoming displeased, or afraid, I know not, he went away in silence, in the midst of my conversation. I, however, continued the subject with some who remained, and endeavored to make them understand it; though they seemed to say within themselves, "This matter brings no increase either to our corn or our wine." The people here never pretend to dispute with me: they take the much easier method of assenting to all I say, whether they think me right or wrong. The truth is, they have never read a syllable of the Bible, perhaps never heard a sermon; know no catechism, and scarcely *their own* ten commandments, or the Lord's prayer. Their priests have been of the more ignorant class, since the Dunneey is but a waste place in the Maronite Zion, where no churches are allowed to be built, and where the forms of religion seem to be the most that is aimed at. Though this place is so near the patriarchal seat, surrounded by priests, yet nobody comes to collect and instruct the people.

The priest only, who is stationed on the circuit, makes his appearance once a month, to say mass on the Sabbath or feast day, and sit idle the rest of the week. When the people, therefore are asked in what their religion consists, or what things are necessary in order to be saved, they very truly reply, "How should we know? Nobody instructs us in these things."

Oct. 4. Naami returned from Ehden. He says the people of Besharry remain apparently as far from a settlement with the patriarch as ever. The bishop of the place takes a firm stand with the people, and says, that if they can get leave from the emeer Besheer for the measure, he will open the churches on his own responsibility, and celebrate the masses as usual, and "let the patriarch digest the venom of his spleen though it do split him." This bishop, in conversation with N., called the patriarch a fool and an ass; and cheered up N.'s spirits by telling him not to be cast down with sorrow, as if some strange thing had happened to him, but to open his eyes and see what things of the like kind had happened to others. To conclude, the people of Besharry, having given up as hopeless all further attempts to come to a fair accommodation with the patriarch, have written to the emeer Besheer, to ascertain whether he considers that a matter that comes under his cognizance, or whether he esteems it a difficulty purely ecclesiastical, which does not concern him; that, in the latter case, they are ready to

write to the Greek patriarch, resident at Damascus, to take their churches under his pastoral charge.

Sabbath, 7. Endeavored to obtain opportunities of conversing seriously with the people, and seeing two or three men sitting near my house, I joined them, and introduced religious conversation. One grey bearded old man, who staid after the rest had withdrawn, listened with attention while I endeavored, in a simple manner, to lay open to him the nature of the Gospel. The idea that Jesus Christ suffered in our stead, that he bore the pains which we must otherwise have borne, and that in this way alone, a door was open for pardon to those who sincerely repent, seemed to strike him as both new and admirable.

8. Rode out again to visit the old temple above Seer, of which mention has already been made. On our way we fell in with shekh Mohammed and his party, who were out upon a hunt. They were sitting under the shade of a large walnut, beside a delicious spring, and waiting a collation that the servants were busy in preparing. A goat from a neighboring flock had already been seized and butchered, and bread, cheese, kareeshy, honey, and olives, were on their way from Seer. The shekh would not suffer me to pass on without sharing in his breakfast. After an hour and a half, the goat being sliced up into a thousand bits, and roasted upon wooden rods, was laid in a train with the other eatables, on leaves of the walnut. Following the word and example of the shekh, I seated myself, with about half the whole company, flat upon the ground, and made no indifferent meal. As my time was passing, I rose, washed my besmeared hands, thanked the shekh for his hospitality, and took leave of him, while yet he was, to borrow his expression, stripping the roasted ribs of the goat *to strengthen his own*. We had purposely taken a road I had never before travelled, running high in the hills, and passing close by the fountains of Seer, that issue from the foot of Castle Mountain. As we approached these fountains, my guide, who was well informed, related to me a remarkable fact, viz.: that within a few years, and since he had passed that way, an immense fragment, splitting off from the rest of the mountain, had fallen upon these fountains, covering and entirely suppressing their waters. The subterranean rivers thus pent up, remained without a sign of existence for the space of, perhaps, 48 hours, when they burst out with ungovernable fury, bearing down rocks, trees, houses, bridges, and whatever else they found in their way. On drawing towards the channel, we observed the earth under our feet cracked into innum-

erable seams, so that we were obliged to use some caution not to stumble into them. These, together with the vast piles of newly excavated rocks seen at the fountains themselves, are a sufficient proof, that some such convulsion must have lately taken place. The whole clayey surface, exhibited by the precipice now overhanging the fountains, must be visible to a great distance, and constitute one of the landmarks of the mariner.

9. About a quarter of an hour after leaving Seer, where we spent the night, we came to a cluster of tents belonging to that wandering class of Arabs called Bedouins. A young man came out to meet us, and urged me very strongly to call and see a poor sick man in one of the tents. He proved to be one of their most noted shekhs. In compliance with his own and the universal entreaty, I took from him a little blood, and afterwards bade the youth, if the disease continued, to come to my house for a little medicine. I longed for liberty to preach the Gospel to these nominal but ignorant followers of the false prophet. But it is always a question with us, whether we, who, for the good of other denominations, seek a permanent residence in the land, ought to expose ourselves to banishment from it, by making much direct effort for the conversion of Mohammedans.

10. The old priest still remaining at Bawhyta, I to-day ventured to give him a call. Finding him cold and surly, I commenced the conversation by saying, Sir, you profess yourself to be, by your religion, a Christian. I profess to be the same. If we are truly what we profess to be, where is the propriety of our falling out by the way, and exposing our religion to contempt, by exhibiting before the world our evil temper. I assured him that I was not fond of these quarrels, but that I should be extremely glad to see Protestants, and Maronites, and Greeks, and all Christian denominations, living together in love, and striving together to accomplish one and the same object, the glory of the Redeemer. He at once gave me to understand that such a union never entered his thoughts, and that the hope of it was preposterous. He began to enumerate the Christian sects by name, and when he had got to the extent of his knowledge, he concluded by saying that the rest in all made up the whole number, 72. "Now," said he, "all these various sects have different interests, and every one is pulling towards its own centre. This is a law of nature. Providence has thus portioned out the world into divisions, and it is against the order of nature to attempt to confound them. Look at the trees," said

he, "each one bears its own fruit: the vine, the mulberry, the oak, each has its fruits peculiar to itself, and you cannot alter this course of nature. It would be foolish to attempt to make the vine bear mulberries, or the mulberry acorns, or the oak figs." I replied, that the trees differed in some respects, yet they all had one end, viz., the good of man; and that they went on, side by side, each performing its office in the accomplishment of this end, without wasting their strength in mutual quarrels. The mulberry, and the fig, and the vine all stood and performed their work in the same garden, and no one of them insisted that his neighbor should be turned out; that I, however, did not think this illustration so happy as that found in the Scriptures, where Christians were compared to members of the same body, all rejoicing or suffering together. He continued endeavoring to support the opinion, that the world has become so far divided and corrupted, that all hope of its recovery is vain, and that the best and only way to keep peace, is to keep silence. He avoided quoting saints and councils, and even avoided doctrinal discussion altogether. He quoted the Gospel several times, but very incorrectly; and when I asked him about the prophecies of the future glory of the Redeemer's kingdom, when this divided corrupted world would become harmonious and holy, he said, "I am not *read*, (i. e.) skilled in those matters." Perceiving the conversation unwellcome, and no prospect of his softening down, I rose, invited him to come and take a cup of coffee with me before he should leave the village, and left him.

[To be continued.]

LETTER FROM MR. SMITH, DATED EL MANSURIE, MOUNT LEBANON, 19TH OF MARCH, 1828.

THE readers of the last volume will recollect that, in a letter inserted at p. 111, Mr. Smith remarked at considerable length on the peculiar difficulties in the way of promoting evangelical piety in Syria. Many of the difficulties there mentioned have their origin in the influence which the priests exert upon the people, and in the opposition which they make to every change in the prevailing systems and opinions. Some of the reasons why the ecclesiastics feel this hostility to change, and exert this adverse influence against the simple truth and those who labor to propagate it, as tending to produce change, will be found in the letter inserted here. Such opposition must be expected by every missionary in countries where false religious systems prevail, and where the interests of a numerous class of the people are involved in having them prevail.

Causes of Ecclesiastical Opposition to the Propagation of the Gospel.

Where opposition is raised against any mission, it is interesting to know the causes which have occasioned it. From these it is easy to judge whether this opposition is a necessary consequence of the operations of the mission, or merely incidental; and, of course, whether it will be permanent or not.

The original cause of all opposition to a well conducted mission is always the depravity of the natural heart. But arising out of this, are other causes, varying according to the feelings that are touched, or the interests that are infringed by the doctrines of evangelical religion. These, in the case of this mission, you have already gathered from the full communications of my brethren here. Still I have thought it might not be useless to explain to you, somewhat in detail, one of them, having its origin in the important fact, that the doctrines we preach tend to destroy at once the sources from which the priests derive the greater part of their regular support.

An account of the manner in which a priest in Syria is supported may be rather a curious document to one in America, removed, as he is, from the multifarious distortions of the Christianity of the Eastern world; and it certainly becomes an important document when viewed in the light just mentioned. In attempting to give this, I shall confine myself to the Greek Church in Beyroot; which, so far as I know, does not differ materially from its sister churches of the same denomination; nor from those of other sects. It is at present supplied with seven priests, who say mass in rotation, in the same building. Their income is from the following sources:—

1. The funds of the church. These are considerable: but with the speculation of the present agent, the support of the poor belonging to the church, and satisfying the rapacity of the pasha, their proceeds are so far expended, that the priests receive almost nothing. One of them declares that his share is not more than five paras* per day.

2. Funeral, marriage, and baptismal fees. These are regularly established at one piastre each; but more is generally given. Nor is the fee voluntary, as in the case of marriage with us.—I know of one instance, where a priest, one of the most respectable in Beyroot, not satisfied with the fee offered him by a poor

man, and which, in fact, was all the money he had, to bury his deceased wife, quarrelled with him over the corpse, and finally left him to bury his dead alone, without any religious ceremonies.

3. Masses. These are said in the church every day in the year, except during lent; when, among the Greeks, they occur but twice a week. Occasionally the names of individuals are mentioned in the prayers of these masses, and then the benefit of mass, which, according to the doctrine of the church, is a propitiatory sacrifice for sin, is supposed to be especially appropriated to them; and those who have requested this ceremony, must pay the price of the mass, which is regularly one piastre, though more is generally given. These private masses, are the greatest source of income to the priests; and are either voluntary, or obligatory.—The voluntary are,—1. For the sick. When the priest visits the sick, they or their friends desire mass, and pay the price of it. This is considered voluntary, yet if the priest knows that no such request will be made, and of course that he will have no pay for his trouble, he will not visit the sick. A case occurred not a great while ago, where a sister of a girl in Mr. Goodell's family, being dangerously sick, the priest, knowing the family to be extremely poor, would not visit her, until urged by persons whom he could not well refuse. The poor people, when he came, were unable to pay him for his visit, by giving the price of a mass. And, though the girl continued sick, so that every one thought she would die, he obstinately refused to visit her again, saying that he would not serve them for nothing. So that, had she died, she would have been deprived of absolution in her dying hours, which, in these churches, is considered a thing greatly to be dreaded.

—2. After a confession. The people do not regularly pay for absolution at confession; but at that time they usually ask mass to be said for them, and pay for it. This is voluntary in the same sense as that just mentioned. If the mass is not asked and paid for, the priest is afterwards negligent in confessing and absolving.—3. The more religious, very often, without any particular occasion, pay for masses, in order to appropriate the benefit of them to themselves, their friends, or deceased relatives. Indeed, when any one makes a present to his priest, it is an almost universal custom, to ask the priest to say mass for the giver in return. And it is a singular fact, that, although the Greek Church denies the existence of purgatory, yet masses are often said for the dead in this way, many years after their death. These are distinct from the masses for the dead,

* The para is a fortieth of a piastre, and at the present rate of exchange, a dollar is worth thirteen piales and a half.

which are performed immediately after their death, and are what I have termed obligatory, meaning that the priest is obliged to say them, and the relatives to pay for them. Masses of this latter character are performed once every day for forty days. One third of the profits goes to the bishop, and the remainder to the priests. This custom seems to have given rise to the opinion that the departed spirit does not enter a permanent abode until forty days after leaving the body; * so that during this time masses are of service.

4. Offerings, (Corabeen.) Every Sabbath and feast day, families give the priest in the church, each five loaves of bread, and a few paras. Out of one of these, the priest, with a pointed knife, considered an emblem of the spear that pierced our Saviour, picks a few crumbs, which he puts into the wine for the mass; saying, at the same time, a prayer for the giver, or any person, living or dead, for whom prayers may have been requested. He then returns this loaf to the giver, and takes the other four for the use of his family. In times of plenty, there were comparatively few families who did not make these offerings every Sabbath and feast; but now they are not so common. Besides these, are the offerings for the dead, made the second, the ninth, and the fortieth days after the funeral. They consist each time of fifteen loaves, like the five mentioned above, and three large dishes, consisting of boiled grain, almonds, raisins, walnuts, snobar, &c., covered with a crust set with lighted tapers. The priest receives these at the door of the altar, prays over them for the dead, distributes a few particles among the people, and takes the remainder for his own use. This is distinct from the forty masses for the dead mentioned above; but like them, is obligatory. In addition, many voluntarily give the same offering at the end of six months, and at the end of a year. These offerings very nearly supply the priest and his family with bread.

* Since writing the above remark, I have inquired respecting it of the priest of this village. He says no such doctrine is acknowledged by the Greek Church; but that some of the priests, in order that they may reap the profit, encourage the opinion, for the purpose of inducing the people to have the regular masses said; and that many would be glad to preach the real doctrine of purgatory, as to them it would be very profitable. He says, however, that in order to prove that masses benefit the dead, the following story is told in some of the books of the church. A certain St. Macarius, of Egypt, had for a long time been anxiously inquiring on this point, until one day, as he was passing through a grave yard, a skull addressed him, and asked him why he did not say masses for the dead. The saint inquired if they were of any use. Yes, said the skull, of very great use: those of us who are in hell, are allowed on their account a liberation from our torments, and those who are in heaven, enjoy greater blessedness.

5. Every Sabbath, and feast day, the women, on entering the church, give the priest a few paras, requesting him to pray for their friends whom they name. He writes the names and mentions them in the prayers.

6. The first day of every month, and on some of the more important feasts, the priest visits the houses of his parishioners, carrying with him a cross and olive branch, and a little consecrated water, with which he sprinkles the rooms of the houses, repeating, at the same time, a few verses of the Psalms. The people in return kiss the cross and his hand, and give a few paras.

7. Forty days after the birth of a child, the mother presents herself in the church and gives to the priest a small sum; he then prays over her. Before this, she cannot enter the church, being considered, as in the Mosaic law, unclean.

Besides these, there are some contributions and presents for various things, too minute and inconsiderable to be mentioned.

You will perceive from the facts above stated, that almost the whole income of the priests consists in perquisites, arising from doctrines and practices, which we, as preachers of the Gospel, must oppose. The whole business of masses, which forms the principal labor of the priests, and is the chief source of their income, must be opposed, as the greatest error of these erring churches. For the doctrine, that the bread and wine of the sacrament contain not only the body and blood of Christ, but his divinity, also, and must therefore receive the same worship as God himself, contains the very essence of idolatry. And the belief, that every mass is a true and propitiatory sacrifice for sin, does away the importance of the death of Christ, who died once for all, and makes men put confidence in that which is an abomination and a lie. All these masses and prayers for the dead destroy, also, the belief that this is the only state of probation, and lull men into security in their sins. It is not strange, therefore, that men, who, as their people all well understand, serve the altar only for money, should perceive the tendency of our doctrines; and like Demetrius, the silversmith, seeing their craft to be in danger, should excite no small stir against us. While attacking these errors, we have sometimes endeavored to inculcate the sentiment, that ministers of the Gospel ought to be supported, and have told them how it should be done. Indeed, we have thought this an important point to urge, and have told the people they ought to perform their duty in this respect better than they now do; so that their clergy might have some time for study and visiting their

people, and not be obliged to spend it all in labor. But we hardly preach a more unacceptable doctrine. I have known some get highly offended at Tannoos, the Arab who is with me, for expressing such sentiments. The fact is, they generally dislike their priests, and are made to regard them only by the belief, that in their hands are the keys of the kingdom of heaven. And the priests, knowing this, and being unable to conceive of any other way of obtaining their support from them, contend for every thing which supports this idea. Were it not thus, I conceive we should find them more open to conviction and less ready to oppose.

It is indeed painful to think that a class of men who are officially set to guide their fellow men to heaven, and to be the depositaries of that truth which would sanctify them, should themselves, from merely mercenary motives, studiously shut out the light of truth, persecute those who would diffuse it, and thus become the ministers of darkness and ruin, instead of the ministers of salvation. The native opposition of the heart of man to the holy and restraining truths of the Bible is sufficient, operating alone, to stir up bitter opposition to those who would force these truths on human attention: but if, in addition to this, men are so placed, that their interests in this world shall seem to conspire with their native hostility of heart, and they can be so deluded as not to see that they have other interests than those of this world, it seems as if the progress of truth would be arrested, and the reign of darkness become perpetual. So it would be, did not the Spirit of God open a way for the truth to the heart, and there make it mighty to the pulling down of strong holds.

Sandwich Islands.

ARRIVAL OF THE REINFORCEMENT.

LETTERS were received at the Missionary Rooms, on the 5th ult. containing dates to the 12th of June. A few days afterwards, other letters came to hand, the last date of which was the 19th of July. These communications bring down the history of the mission just seven months from the dates of letters previously received and published. The principal intelligence relates to the safe arrival of the missionaries in the Parthian;—to their location in the different islands;—and to the general prosperity of the mission, which is such as to afford ample occasion for gratitude and adoring praise. The general prosperity, however, is not unmingled with painful occurrences, the most important of which is the death of Mrs. Bishop. This event took place on the 21st of February, after a distressing

illness of six months. Her husband has furnished a full account of the closing scene; and it may be expected in the number for next month.

JOINT LETTER OF THE NEWLY ARRIVED MISSIONARIES TO THE CORRESPONDING SECRETARY.

Honolulu, Oahu, April 27, 1828.

Dear Sir,—Through the goodness of our Heavenly Father, we have been brought to these ends of the earth. We embrace, therefore, the first opportunity to transmit to you a brief account of our voyage, and of our arrival upon these islands, so lately stained with the blood of human victims.

Our thoughts recur, with no little interest, to the day on which we gave you the parting hand, and bade a long farewell to our native shores. Our feelings on that interesting occasion can be more easily conceived than described. Since that time we have been tossed upon the boisterous Atlantic, been wafted over the calmer waters of the Pacific, and, in due time, have arrived safely at the long desired haven.

Soon after we sailed, we were called to encounter a severe gale. On the night of the 7th of November, the wind blew with great violence, and seemed sometimes to threaten immediate destruction; but most of us were so sick, that we thought but little of our danger. Our captain afterwards remarked, that he had not witnessed so severe a gale on sea or land, for ten years: but in a good vessel, well navigated, and under the care of a kind Providence, we were carried safely through it. A whale-boat, in which we lashed 12 or 15 of our chairs, was carried off during the gale, and the ship sustained some injury, which was soon repaired. From that time, until we reached the vicinity of Cape Horn, nothing worthy of notice occurred. The weather was, for the most part, pleasant, and our progress rapid.

On January 18th, land, for the first time after leaving Boston harbor, burst upon our sight. About 9 o'clock in the morning of that day, we discovered at a distance Staten Island. It presented a range of rugged and lofty mountains, which varied in their appearance, as we changed our position. We were at once carried back, in thought, to that beloved land, which we no more expect to behold. For two weeks after this, we were contending against either wind, or current, or both; sometimes almost becalmed; at others violently tossed by the winds. In beating round the cape, we were obliged to go nearly to the 60th degree of south latitude, where we were favored with daylight almost without interruption.

Feb. 2d we began to make a little progress northward. The next day, a strong southerly wind breezed up, which wafted us rapidly in our course. On the 13th of the same month, the horizon was once more broken by lofty mountains. Early on the morning of that day, we hove in sight of Mas Afuera, a small island, a little west of Juan Fernandez, so famous as the residence of Alexander Selkirk. The land rose to a great height above the water, almost perpendicularly, and presented a sublime appearance. From that place to the islands our voyage was, for the most part, prosperous. We were becalmed a few days near the equator, and were somewhat alarmed by the forming of water-spouts, a little distance from the ship; but sustained no injury.

With regard to religious exercises, soon after our embarkation, we commenced family worship in the cabin, which was attended uniformly, morning and evening, during the voyage. After the first week, we had preaching twice on the Sabbath, usually in the cabin. Some of the ship's company were generally present. The first mate uniformly attended, when not on duty. In addition to preaching, we endeavored, as occasion offered, by conversation and by distributing tracts, to promote the spiritual good of the seamen. But owing to our want of faithfulness, and some obstacles, over which we had no control, we have reason to fear but little good was effected. We cannot but hope, however, that some salutary impressions were made, which will not soon be effaced.

Soon after sailing, the mission family observed a season of special prayer for the blessing of God upon the voyage. After doubling Cape Horn, we set apart Feb. 7th, as a day of thanksgiving, and endeavored gratefully to recognize the goodness of God, in employing us as messengers of salvation to the heathen, and in conducting us safely through the most dangerous part of our voyage. We held a meeting in the morning, for prayer and conversation, and, in the afternoon, a sermon was preached adapted to the occasion. We set apart another day, just before reaching the Islands, as a season of fasting and prayer, in reference to the great work before us. The exercises were the same as on the day of thanksgiving. We observed, also, the monthly concert, and held other meetings for social worship. At these seasons, we were greatly encouraged and animated, by the consideration, that our beloved friends, in different and distant parts of the United States, were, at the same time, supplicating the throne of grace on our behalf.

During most of the voyage, we devoted

three or four hours in a week to the cultivation of sacred music. The rest of the time, while in health, we employed with our pens and our books, and in such other ways as our circumstances required.

On reviewing our voyage, we find some things, which were unpleasant, but more which should excite our gratitude. A good degree of health and contentment prevailed among our number. Our attachment to one another increased with our acquaintance. We were happy in the society of each other, and in the prospect of spending and being spent, for the salvation of the heathen.

On the 29th of March, while looking eagerly for land, Hawaii burst upon our view;—a sight truly welcome, after almost five months residence on the ocean. In a little time, we were favored with a delightful view of Mauna Kea, as it lifted its snow-capt summit far above the clouds. A thousand interesting associations now rushed upon our minds, and almost overpowered our feelings. In the evening, the breeze wafted us rapidly towards Oahu. The next day was the Sabbath, and we attended public worship, for the last time, on board the Parthian. The weather was uncommonly pleasant, and several of the islands, to which we had come 16,000 miles to labor for our Saviour, were in full view. About 3 o'clock in the afternoon we cast anchor in the outer harbor of Honoruru. The Parthian was immediately visited by the captains of other ships in port. From them we learnt that one, whom we had expected soon to meet, and for whom we had brought many tokens of friendship from a distant land, was no more. We learnt, also, that the members of the mission at this station were well, and successfully prosecuting their work. As it was the Sabbath, and we were some distance from land, we thought it not best to go on shore until the next day. But, as an opportunity offered, a line was addressed to Mr. Bingham, informing him of our arrival. Before dark, the three brethren, then at this station, Messrs. Bingham, Goodrich and Chamberlain, came out to the Parthian, and bade us a joyful welcome. The interview seemed more like the meeting of long absent friends, than of entire strangers. After spending a little time in mutual inquiries, the brethren left us to attend worship on board one of the ships then in port, which seems to have been favored with an interesting revival of religion, since leaving America. The next morning, Mr. Goodrich came on board, to assist us in preparing to land; and, about 11 o'clock, most of us, with part of our effects, were safely landed.

On the beach we were met by Messrs.

Bingham and Hunnewell,* and a crowd of natives, who were eager to receive our hands, and bid us welcome to their shores. On our way to the mission house, we called on Kaahumanu, and were introduced to her by Mr. Bingham. She received us with cordiality, and expressed much joy, that new missionaries had arrived, and seemed only to regret that our number was not greater. She accompanied us to Mr. Bingham's, where we were introduced to other chiefs, who received us with the same cordiality. We then united in a song of praise, and in devout thanksgiving to that Being, who had brought us safely through the dangers of the deep, to this interesting field of labor, now white for the harvest.

We have not yet been introduced to the young king, as he is absent from this place. He has been seen by the brethren at some of the other stations, and has given his full approbation, in writing, to the settlement of the reinforcement. Boki, and Kaahumanu, have done the same.

Soon after our arrival, the Missionary Packet was sent to the windward to invite the brethren to a general meeting, which is now in session.

Yesterday, being the Sabbath, the reinforcement was publicly admitted to the mission church, and united with the former members of the mission, and a few gathered from among this people, in commemorating the dying love of Jesus. Mr. Bingham, in an affectionate address, after recounting the dealings of God with this church, from its first organization in Boston, to its present prosperous state, bade us welcome to all its privileges, and to this wide and inviting field of missionary labor; and added, that, on the arrival of the last reinforcement, twenty four chiefs welcomed them, but that many more than twenty four chiefs, including all the principal rulers of the nation, bid us welcome. He observed, also, that six regular congregations containing 12,000 attentive hearers,—and 440 schools, containing more than 26,000 scholars, were eagerly looking to us for instruction, and that, taking every thing into the account, missionaries to the heathen never entered upon their labors under more auspicious circumstances.

We can say, without hesitation, that the state of the mission, and the prospect of usefulness opening before us, far surpasses our most sanguine expectations. We feel abundantly encouraged to engage with ar-

dor in the great work before us. Although the reinforcement is quite respectable as to numbers, we can do but little towards supplying the spiritual wants of the people. Two more clergymen seem to be imperiously demanded,—not to occupy new stations, but to sustain the brethren at stations already occupied, who are sinking under their accumulated labors. Among our whole number, we have no preacher to spare, for the thousands on Hawaii, who are earnestly pleading for the bread of life. The harvest truly is great, but the laborers few.

Asking, dear sir, your counsel and your prayers, and ever cherishing a kind remembrance of yourself and your associates, we subscribe ourselves, your brethren in the fellowship of the Gospel,

LORRIN ANDREWS,
JONATHAN S. GREEN,
PETER J. GULICK,
EHRHAIN W. CLARK,
G. P. JUDD,
STEPHEN SHEPARD.

GENERAL LETTER OF THE MISSION.

Honoruru, Oahu, Sand. Isls. June 12, 1828.

Honored and very dear sir,—Another interesting era in the history of this mission demands our united gratitude to the Giver of all good. The ship Parthian, freighted with the best offerings of the churches, abundant proofs of the energy and kindness of the Board, numerous tokens of affection from personal friends, and 20 missionary passengers, arrived at this port on the 30th of March last, 147 days from Boston, to the mutual joy of those who were toiling and fainting in the field, and of those sent to their support, who, with fresh life and courage, were now allowed to lift up their eyes and gaze on this whitening harvest, the destined field of their future labors. Conceive, if you can, the emotions that filled the bosoms of the remaining pioneers of the mission, and of the first reinforcement, and of our newly arrived brethren, when each hastened to join right hands in the eager grasp of Christian fellowship and missionary friendship; and every heart adopted the language of the blessed salutation of the Saviour to his disciples, "*All hail!*"—when each inquired of the other's welfare, and of Zion's prosperity, and offered up thanksgiving to Him who rules as King of Zion, and rejoiced in the proofs he is giving that he will never forget her.

Had you been one of the happy circle, when the members of the mission were assembling from different stations on the interesting occasion,—had you witnessed the mutual gratulations and solemn pledges,

* Mr. Hunnewell is a resident at Honoruru, who belongs in Charlestown, Mass., and has always been friendly to the missionaries. He sailed with the first missionaries, and afterwards commanded the missionary packet, in the year 1826.—Ed.

given and received, in entering jointly upon our arduous enterprise, how richly would you have participated in our joy, while you heard from one party, the language of David in the wilderness to a reinforcement, *If ye be come peaceably unto me to help me, mine heart shall be knit unto you*, and from the other, the reply of Amasai, the chief of the captains, *Thine are we, David, and on thy side, thou son of Jesse; peace, peace be unto thee, and peace be to thine helpers, for thy God helpeth thee*.

Nor would you have been less interested, or affected, by the reception of the reinforcement by the rulers and people who attend on the instruction of the missionaries. Many have expressed their joy and gratitude for this token of the loving kindness of God towards them; have hailed the new teachers as their kindred, and given them their cordial salutation; and, in not a few instances, presented a proof of their gratitude and friendship, by bringing or sending some of the productions of the country, or the fruits of their own labor.

Kaahumanu, who was the only person of high rank, at this port, when the Parthian came into the roads, was early apprised of the arrival of the missionaries, sent her kind *aloha* to them, invited them on shore, and, when they were presented to her, gave them an affectionate welcome; such, indeed, as might be expected from a Christian ruler, in such circumstances. She came with them to the mission house, and joined in the prayers and thanksgivings, which the occasion called forth.

A letter was early addressed to Governor Boki, at Puuloa, informing him, and the chiefs with him, of the arrival of the reinforcement, on which account they immediately returned to this place. On the 2nd of April, as soon as they arrived, your letter to Gov. Boki was delivered and read to him; and soon after, all the new missionaries were presented to him, and to the other principal chiefs at this island, as they were assembled at the house of Kuanaoa, the general. The elegant Bibles for Kaahumanu and Boki were delivered to them, with which they appeared to be gratified. The engraving of the Lord's supper was also delivered to Kaahumanu, and some other presents to the other chiefs. Boki received the company with all the civility, that could have been expected; inquired after their welfare on the passage; said he should be pleased to have those remain in the country who should do well; but that it still remained for the king, who was absent, to express his own sentiments, when he should meet with them. As a general expression of his feelings on the occasion, or as a compliment which he thought suit-

able, he presented a note, written in his own language, and signed with his name, of which the following is a translation.

"Love to you, ye missionaries, who have now come hither to this place. I am made joyful by you, on account of your arrival here. It is God, doubtless, that has caused you and us to meet together just now. My heart is sorry, that I was residing at another place.

NA BOKI."

Kaahumanu presented the original, of which the following is a translation.

"April 2d, 1828.

Kind affection for you all, ye missionaries, the company of kindred beloved.—This is my sentiment; the love and great joy of my heart towards God on account of his sending you hither to help us, that you and we may dwell together in the shade of his salvation, and in his name, that we and you may labor affectionately for him. Joy is mine and great rejoicing toward you all, on account of his sending you hither to support us here. My heart thanks God for our being now blessed by his causing us personally to meet together. Good will to you and us all. May our souls be saved by Jesus Christ. That is the finishing of the thought. ELIZABETH KAAHUMANU."

The members of the reinforcement, in reply, expressed their gratitude for the politeness and cordiality of their reception, and pledged themselves to seek the best good of the rulers and the people, according to the word of God, which they had come to teach and publish.

The chiefs and missionaries then repaired together to the chapel, where the congregation was assembling for the weekly lecture.—Public thanksgivings and supplications were offered on the occasion, and a sermon was delivered, in the native language, from the sweet words of inspired song: *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation*. After this service, the governor and his wife joined the family in a social cup of tea.

On the 9th of April, the Missionary Packet was sent to the windward islands, to facilitate the assembling of a general meeting at this place. Mr. Gulick availed himself of this opportunity to visit the windward stations. By him, a letter, announcing the arrival of the reinforcement, was forwarded to the young king, who had sailed, a little before, to visit Maui, and different parts of Hawaii. Having previously heard of their arrival, he had already prepared a written welcome, which he early sent to them, and of which the following is a translation.

"*Kaavaroa, April 12, 1828.*

I affectionately salute you, the company of new missionaries. I desire that you and we may dwell together in this country.—When I arrive there, we will salute each other. Love to the company of the old missionaries. KING KAUIKEAOULI."

On the 17th of May, he returned to this place, with Governor Adams and Kekauluohi and other chiefs. They soon called, in a friendly manner, on the mission family, when most of the reinforcement were introduced to them.—The splendid Atlas, which was sent by one of the members of the Board, was delivered to the king, and an elegant copy of Mr. Wilbur's Reference Bible, from the author. To Gov. Adams were presented the engraving of John Adams, 2d President of the U. S. A., a copy of Watts' Psalms and Hymns, and two copies of Selections from Scripture. For them they expressed their gratitude by saying, "Great love to the people of America." The king readily pointed out on the maps a number of prominent places, such as Cape Horn, Africa, New Holland, New Zealand, and the Sandwich Islands.

Your letters to the king, to Kaahumanu, and to Adams and Boki, appear to afford them no small gratification, and we hope the correspondence may be continued, as an important means of promoting the cause here. Among other chiefs, who have noticed, with high approbation, the arrival of the reinforcement, should be mentioned Nahienaena, Naihe and Kapiolani, Hoapiri and his wife, Piia and Laanui, Kiriiahonui and Kekauonohi, Kekauluohi, Kamakau, Kinau and Kaikioeva. The latter wrote from Tauai to have an associate secured for Mr. Whitney. Several of these have expressed sentiments on the occasion similar to those of Kaahumanu above.

Many of our pupils have been desirous to meet with the new teachers; and, on the 12th of April, the eighth anniversary of the landing of the mission at Oahu, more than 400 stood up together, and showed with what facility and correctness they could write, on their slates, such sentences as were pronounced to them for the purpose. About one fourth of the number, particularly the classes of Mr. Chamberlain, and Tute, the Tahitian teacher, exhibited some incipient operations in Arithmetic. Subsequently, on the 23d, 24th, and 25th of April, a more general examination took place. And 78 schools, or 2390 pupils passed under review, exhibiting different degrees of improvement, in various exercises, spelling, reading, writing, and reciting catechisms, the sermon on the mount, portions of Luke's Gospel, the history of Joseph, &c. A small number sung a hymn very correctly. These exhibitions

fully answered the expectations of the new missionaries.

On the 23d of April, Mr. Richards and his family, Mr. Ely and family, Mr. Bishop, and Mr. Gulick having arrived, a meeting for business was organized by choosing Mr. Richards moderator, and Mr. Chamberlain, scribe. Invoking the divine blessing on our deliberations and measures, the following resolution was proposed and adopted, viz.—

With devout thanksgiving to the Lord of Missions, for his gracious providence, in bringing so seasonably to the aid of this mission, the second large reinforcement appointed and sent forth by the American Board, as a new pledge of the churches to support the cause of civilization and Christianity in the Sandwich Islands;

Resolved, that we, who have been permitted earlier to engage in the toils of this open and whitening field, cordially receive them as fellow laborers, and helpers in the cause of truth, and members of this mission, both proffering and inviting that friendly, faithful, and constant cooperation and support, in our common cause, which the nature of the work, and the arduous duties of the office of the missionary invariably require, uniting affectionately now in the transactions of the present general meeting, and henceforth in all the duties and privileges of the mission, as the Lord shall direct.

The meeting now consisted of the following number. Of the pioneers, Mr. Bingham,—of the first reinforcement, Messrs. Richards, Bishop, Goodrich, Ely, and Chamberlain;—of the second reinforcement, Messrs. Andrews, Green, Gulick, Clark, and Shepard.

On the Sabbath following, April 27th, just five years from the arrival of the first reinforcement, the sixteen members of the second reinforcement, and the four native youths, who accompanied them, became members of the Sandwich Island church, by publicly subscribing its constitution. The church now consisted of about eighty members; that is, thirty two Americans, and fifty natives, scattered through the islands, at the different stations.

A large proportion of the whole now sat down joyfully together at the Lord's table, to celebrate the dying love of Him, who purchased the heathen with his own precious blood, and to renew our covenant to devote ourselves to his service in bringing to his house and to his kingdom, the sons and daughters, whom he has redeemed. It was a day of peculiar interest to us all. With what joy would Karaimoku, and our dear Mrs. Bishop, have hailed this day, had they been spared to witness it. How would the veteran, who, in the end of his

warlike career, surrendered to the cross and enlisted in the service of Christ, and the youthful heroine, who in the same service found an early grave, as the first missionary, whose bones have taken possession of this land of promise, have exulted in the cheering prospects opened by this accession to the little missionary church, the light and hope, the guide and refuge of the wandering and returning exiles, in these islands of the sea. We ourselves would *thank God and take courage*; and we would call on our souls to bless the Lord, not only for his favors to us, but for the evidence, that those who were called from their labor to their rest, before these helpers could arrive, are happier than we, or than the most favored of God's people on earth.

Never, perhaps, since the divine commission of our Saviour, *Go ye into all the world, and preach the Gospel to every creature*, was given to his followers, have missionaries reached the scene of their labors more opportunely, or entered on their work under circumstances more auspicious. The field is fully open, and sufficiently wide, to give scope for all their energies. The heads of the nation, and more than twenty subordinate chiefs, welcome their arrival, and not one appears to oppose their settlement.

Six large congregations, including at least 12,000 souls, are ready to receive their regular ministrations; four hundred and forty native school teachers, incompetent indeed, are expecting to be taught by them more perfectly the way of Christ; the same number of schools, estimated at 26,000 pupils, are waiting for the instructions, which missionaries are expected to give, and a population of 100,000, yet unorganized, waiting for the means of competent instruction in the rudiments of learning, and the doctrines and duties of the Gospel; while the little band already in the field, and ready to faint under accumulating labors, were anxiously looking for aid to urge forward the system of means just coming in to operation, for enlightening the people, for translating and publishing the Bible, and daily proclaiming its doctrines. Serious apprehensions were entertained, that, if this system of means were not vigorously urged forward now, the seeds of dangerous errors and destructive delusion would quickly be disseminated, and by their luxuriant growth in such a soil, overspread with disastrous shade the fairest prospects of our mission. Who, then, can but admire the wisdom and goodness of that providence, which, at such a juncture, in such a cause, should supply the timely and needful aid. It deserves a grateful word, that among the in-

teresting circumstances attending the entrance of the reinforcement upon the work, it is not the least, that the congregations at Kairua and Kaavaroa were enjoying a revival of religion, and the whale ship *Enterprise*, then lying in the harbor, was rejoicing in the fruit of a precious revival at sea;—and, that in all our congregations, some were inquiring what they should do to be saved, and some offering themselves as candidates for baptism. This ship hoisted our Bethel flag every Sabbath while she was in port, and the missionaries at this station conducted a religious service in her cabin in the evening, preaching to about 25 attentive hearers, nine or ten of whom were rejoicing in hope. Before the reinforcement set foot on shore, Mr. Gulick preached on board the *Enterprise*, and Mr. Clark the following Sabbath evening. Since their arrival, the new missionaries have preached twice a week in English; once at the chapel, Sabbath morning, and once at the mission house, on Wednesday evening. The congregation at the chapel has sometimes, when the whale ships were in port, amounted to about fifty, including the mission family.

The physician and printer entered at once on the duties of their respective employments.

Having spoken freely of the arrival, the reception, the union with the church and mission, and the prospects of the reinforcement, you will expect us now to inform you of our measures respecting their location.

In these we have not departed from your suggestions. By the vote of the meeting, Mr. Andrews is located at Lahaina, where he has since taken up his residence; Mr. Clark at Honoruru, with special reference to his devoting a part of his time and labors to promote the spiritual good of the foreign residents and seamen; Mr. Gulick at Tauai, whither he is now gone on a visit. Mr. Green is held in reserve for another service, and is designated as an agent to explore some part of the N. W. coast of America, particularly the region of the Columbia River, with a view to future missionary operations there. While waiting for a favorable opportunity to undertake that service, he will render assistance at any of the stations, where he can most advantageously employ his time and talents. Dr. Judd will remain at Honoruru, as the most central post for the physician, and dispensatory, in reference to the mission families, foreigners, and shipping; and Mr. Shepard at the same place, at which both presses are at present located; as he can about as well superintend two presses as one, and as it is thought better to enlarge our present printing establish-

ment than to divide our means to make another, at least until our means shall be greatly increased.

The location of the unmarried ladies was referred to the sisters of the mission family; and, for the present, Miss Stone is in the family of Mr. Thurston, Miss Patten in that of Mr. Richards, Miss Ward is with Mrs. Bingham, and Miss Ogden with Mrs. Gulick.

As to the four native youths, who accompanied the reinforcement from America, it was voted, that the mission will require no other compensation for the passage money of the four native youths who attended the reinforcement, than a diligent attention to their duties as Christians, amongst the people, in such a manner as the mission shall approve.

Henry Tahiti was advised to attach himself to the printing department, in the same manner as Richard has done, to board in a native family, be under the direction of Mr. Shepard, and when sufficiently advanced in the art, receive wages for his work, as the means of his support.

Tyler was advised to apply himself to his art as a shoemaker, so as to give a good example of useful industry, and thus procure his own support.

Mills was advised to remove to Maui; and, if agreeable to the young princess, to become an instructor of her school, under the direction of the mission there.

Phelps was advised to attach himself to the medical department, as a student and assistant, under the direction of Dr. Judd, boarding in the family of a neighboring chief, and rendering such service in the laborious parts of the practice, as will afford the doctor an opportunity to pursue the study of theology.

It is hoped, that Phelps will be useful, not only in relieving Dr. Judd for the present; but as a physician among his countrymen in future; that he will be useful in presenting the balm of Gilead to the sick and dying, and as occasion may offer, in employing his talents at conferences, prayer meetings, &c. He will be of special service to the mission, if he can answer the design of the preceding vote.

It will be convenient here to notice a vote of the mission, in which you will doubtless rejoice with us; viz., That Dr. Judd, agreeably to the design expressed in his appointment, be allowed such facilities, as to time and the means of instruction, as will enable him to prosecute the study of theology, with a view to his preaching the Gospel.

Translations.

The translation of Matthew, Mark, and John, have been forwarded to you for pub-

lication. Luke is in the press here, one third being worked off. Much remains to complete the translation, and get it through the press. For pushing forward the work of translating the Scriptures, and preparing materials for immediate publication, the following assignments were made for the ensuing year; to Mr. Bingham, the last sheet of the Hymns, Luke, a Catechism of Scripture history, and Psalms sufficient for two forms, or 24 duodecimo pages;—to Mr. Bishop, the first epistle to the Corinthians, half of the epistle to the Romans, and one third of a historical tract from Genesis;—to Mr. Ely, Galatians, Ephesians, Philippians, first and second of Thessalonians, and one third of the tract from Genesis;—to Mr. Richards, the Acts of the Apostles, and a historical tract from Exodus;—to Mr. Thurston, 2d Corinthians, half of Romans, one third of the tract from Genesis; and to Mr. Whitney, half of Luke, 1st and 2d Timothy, Titus, and Philemon.*

Several other works in this department, the mission proposes to undertake in succession, or as the Lord shall prosper our way; viz., a historical tract from Numbers and Deuteronomy, another from Joshua and Judges, another from Samuel, another from Chronicles, another from Ezra and Nehemiah, the book of Esther, and two new elementary books; the one comprising the outlines of arithmetic, and the other the outlines of geography.

The History of Joseph, a tract of 32 pages, by Mr. Ely, has been published in an edition of 15,000, and is much called for by the people. Our little *Hawaiian Hymn Book*, of 47 hymns, has been revised and republished with the addition of 35 new hymns, making together 108 pages. These are partly of favorite hymns in use in our churches, partly paraphrases or translations from select passages of Scripture poetry, and partly original; intended to bring home the invitations, doctrines, and duties of the Gospel, to exhibit the character of God, the beauty and excellence of the Redeemer, and, in various forms, to express the feelings of piety, in the language of penitence, faith, hope, joy, gratitude, praise, supplication, and adoration. This little work thus enlarged, and now ready for use, is commended to the blessing of Him, who "out of the mouth of babes and sucklings has perfected praise." We are happy to be able to forward to the Board, by the present opportunity, a few copies of this work, and of the History of Joseph.

Visit of the Dolphin.

We are sorry to have put you to any in-

* These translations are to be revised by committees.—Ed.

convenience, or our cause to any embarrassment, by the deficiency or delay of our communications, respecting the visit of the schooner Dolphin; but hope the official account forwarded last fall, as drawn up by one of us, will meet your expectations, and redeem our pledge. Lest, however, it should not be sufficient, in connexion with what information could be obtained from Mr. Loomis, and Dr. Blatchely, a committee has been appointed, in compliance with your directions, to get the statements of the chiefs on the subject, and such other evidence, as can be obtained by us relative to the affair; partly with a view to supply the deficiency of our former communications, and partly to be in readiness against the arrival of an agent to investigate the subject on the spot. Messrs. Richards, Bingham, and Chamberlain, are appointed on that committee.

Arrangement of Business.

Several other standing committees were appointed by the meeting; viz., Messrs. Richards and Andrews to prepare a joint report of the mission, ready to be forwarded to you by the first of September next; the undersigned to write the present general letter for the mission; Messrs. Green, Clark, and Bingham, to attend to the subject of exploring the N. W. coast; Messrs. Bingham, Clark, and Chamberlain, to inquire into plans and operations of the Jesuits settled at this place; Messrs. Bingham, Clark, and Richards to superintend the press, and procure paper, types, &c. for the work of the mission, particularly for more immediate use; and Messrs. Andrews, Bingham, and Richards on the subject of procuring a supply of paper, types, binding materials and other means for book-making, adequate to the future wants of the people. These committees will severally address you, on the subjects assigned to them, which are therefore barely noticed in this general letter.

Many other points of common interest, connected with our meeting, and the arrival of 200 tons freight for us, the plans and the state of health, the annual wants of the families, &c., will be noticed by individuals, and particularly by the superintendent. Your interesting letter on the condition and prospects of our children is also referred to all the missionaries as individuals.

Expression of Thanks.

Before we take our leave, you will permit us to tender the most cordial salutations, and grateful acknowledgments of the mission, to all our friends and helpers in the cause of Christ:—to our tried friends,

who have stood forth boldly in the defence of our cause when assailed;—to our new friends who have espoused the side of reformation in the islands when it was unreasonably opposed;—to those who have aided in furnishing the large editions of the Hawaiian tracts, to facilitate our work;—to the personal friends of the missionaries, who have kindly renewed the pledges of their faithful love;—to the liberal individuals, churches, congregations, and societies, that have devised liberal things for the aid of missionaries, and for the salvation of the heathen;—to all who pray that the influences of the Spirit may attend our labors, and that we and our people may be delivered from the wicked and unreasonable men, who do not believe;—to the Board, its officers and agents, for their unwearied care, and unceasing efforts to support, to guide, and comfort their missionary laborers, and to carry forward their own benevolent plans, to hasten the conversion of the world; and to you, sir, personally, for the blessed agency, that the Lord of missions has graciously enabled you to exercise, in devising those plans, and promoting their success.

To you, therefore, as the honored representative of the great community of our helpers, we would now say, *The Lord bless thee, and keep thee, the Lord make his face to shine upon thee, and be gracious unto thee, the Lord lift up his countenance upon thee, and give thee peace.*

By order of the general meeting, and in the name of the whole mission, we subscribe ourselves, very affectionately,

Yours in Christ our Lord, H. BINGHAM,
A. BISHOP.

PASSAGE IN THE PARTHIAN.

WHILE the intelligence from the Sandwich Islands is of the most cheering kind; and while the friends of missions, in this country, will give thanks to God, that the late reinforcement arrived safely; there is one subject of a disagreeable and painful nature, which the Committee feel bound to mention. It is this: the captain of the Parthian refused to execute a material part of the contract of the owners, and compelled the passengers to perform many of those menial services, which are universally performed for cabin passengers, by the ship's cook and steward.

The missionaries have adverted to this subject in many letters to their friends, as well as to the Board, and the facts are extensively known. Unless an explanation were given, the Committee and the owners of the ship must suffer under the imputation of gross negligence, in not providing for the comfort of passengers, whose welfare was committed to them, and who were sent

out according to arrangements, which the passengers themselves had no agency in making.

The contract for the passage of the missionaries in the Parthian was made on the same principles, as that for the passage of the missionaries in the Thames, from New Haven, five years before. In that case, the contract was honorably fulfilled by captain Clasby, to whom the missionaries were strongly attached, and of whose kindness they entertain a grateful remembrance.

The principal clauses of the agreement executed by Mr. Marshall, for the owners of the Parthian, (himself being the largest owner,) and Mr. Evarts and Mr. Hill, as agents of the Board, are in the following words, so far as relates to the provision for the passengers, and the treatment they were to receive: "The said Marshall agrees with them, the said Evarts and Hill, as agents of said Board, that he will receive said missionaries as passengers on board said ship, from Boston to Oahu, one of the Sandwich Islands; and the said Marshall agrees to provide suitable births for all the said passengers;—the said Board to provide the necessary stores and provisions, except water: the said Marshall to provide a steward and cook to take care of the stores and provisions of the said passengers, and to cook their food." Then follow clauses, in regard to the freight of 200 tons of lumber, house-frames, and various stores for the use of the mission; and in regard to the consideration for these services; after which is the following clause:—"And it is further agreed by the said Marshall, that the said captain shall do all in his power to convey the said passengers and freight speedily and safely to the said island of Oahu, and that the said passengers shall receive kind and respectful treatment from said captain and his officers."

For these services, the Board was to pay \$5,262 50, which sum was in fact paid soon after the Parthian sailed; viz., \$3,262 50 for the freight, and \$2,000 for the passengers. The latter sum was formed by allowing \$100 for each of the sixteen members of the mission family, and \$50 for each of the four Sandwich islanders, and \$200 for the expense of extra water-casks. The contract was deemed a fair and proper one; and both parties were entirely satisfied with it.

The captain received from Mr. Marshall a copy of the contract, with written instructions, in which latter document was the following clause. "Among the ship's papers, which we hand you, is a copy of the contract with the Mission Board. It is presumed that yourself, officers, and all under your charge will treat them with becoming propriety, as our interest thereby may be much advanced." Under a copy of these instructions, left in Mr. Marshall's possession, is the following receipt. "Boston, Nov. 3, 1827. I hereby ac-

knowledge the above to be a true copy of the orders and instructions received this day from Marshall and Wildes, which I promise to follow and obey. (Signed,) RICHARD D. BLINN."

It was understood by the parties, that the same order should be observed, as on board ships with passengers generally, viz., that the captain should preside at the table, at which the mission family and two other passengers, should be seated. For this express purpose, a dining room, with a large table, was prepared, forward of the cabin. The missionaries were amply supplied with provisions of an excellent quality, and in sufficient variety; and it was arranged in conversation, though not expressed in the written contract, that the mission family and the captain, should supply the table alternately, for as many days as there were persons in each party; or, if the captain preferred it, the provisions might be supplied in certain proportions daily.

It was understood as a matter of course, and fully expressed in conversation, that the ship was to provide table furniture, lights, &c., and Mr. Marshall said, that there was no need of having a separate provision of such little articles as salt, pepper, &c., as there was an abundance of them on board.

When the Committee began to treat with Mr. Marshall for the conveyance of the missionaries, it was expressly stated, and repeated many times afterwards, that a good captain was indispensable; that the Committee would not think, for a moment, of sending out missionaries, unless under the care of a captain, who should be not only a skilful navigator, but faithful, kind, and attentive; that there had been instances of ill treatment of missionaries on board of ships, when there was the fullest confidence in the captains; and that the Committee felt bound, by many considerations, to state these things in season, and to have special care taken in this respect. Mr. Marshall approved of the caution of the Committee, declared he should do all in his power to fulfil their wishes, and kept the appointment of captain in suspense for some months, with the view of selecting a man, who would give entire satisfaction.

It is proper here to say, and the Committee do it with pleasure, that Mr. Marshall understands the contract precisely as they do;—that he extremely regrets the course pursued by the captain; and that he is himself to be exonerated from any imputation of having expected that the captain would fail to execute the contract.

Although every arrangement was presumed to be well understood by the captain and the passengers, yet the outlines were repeated to them on the quarter deck, by the Corresponding Secretary, while the ship was sailing out of the harbor. This was done, not for the sake of commu-

necating new information, but of suggesting some things, which would be favorable to conducting their common affairs harmoniously. The suggestions appeared to be well received by the captain. About the same time, a triplicate of the contract was put into the hands of the missionaries, by the Treasurer, inclosed, with other important papers, to Mr. Chamberlain, at the islands. It was not supposed, that this document would be needed, till the ship should be unladen; but the missionaries were repeatedly told where they might find it, with the invoice, and bills of lading, in case of any exigency. Special care was taken on this point; but as they were just leaving their native country, and as sea-sickness came on immediately afterwards, and lasted some time, this verbal direction appears utterly to have escaped all their minds. Hence it happened that their copy of the contract was not found, till Mr. Chamberlain received his letters. This is no excuse for the captain, however, who had a copy in his possession, which he had not the fairness to show to the passengers. Nor would it have been any excuse, *if there never had been a written contract*; for the manner in which passengers are to be treated, is sufficiently known without any such formality. A written contract between ship owners, or captains, and their passengers, is believed to be a very rare thing.

Immediately on sailing, all the members of the mission family were laid aside by sea-sickness, except one; but the very first evening, it was perceived, that no provision was made at table for the missionary passengers; and the only individual, who was not sick, on drawing near to the table, was informed by the steward, that "she must wait till the officers had eaten."

Dr. Judd had been appointed by the Committee to take the oversight of the stores, and to conduct the secular business of the company. It was some days before he was well enough to go upon deck. At that time, as the joint letter states, "captain Blinn informed Dr. Judd, that it was inconvenient for him to admit us to the table; but that he would give up the cabin to us; and he advised, that from our *kanakas*, [Sandwich Islanders,] we should select a cook and steward, and take care of ourselves. In vain did Dr. Judd remonstrate;—in vain did he inform the captain of our understanding of the agreement;—in vain did he show your letter of instructions; the captain was inflexible. No written agreement could be found; and we were obliged to submit."

The captain consented, however, as a matter of special favor, that the ship's cook and steward should provide for the company, while they were sea-sick; and afterwards, when it was found that

the canoe was too small to admit others to work there, and Dr. Judd "offered to hire the ship's cook to prepare the food of the missionaries, the captain ordered him to do it, and said to Dr. Judd, that there was no need of paying him for it." How much labor the cook afterwards performed, in consequence of this order, does not appear.

The mission family, finding there was no way of revoking the oppressive arrangement of the captain, resolved to do what they could, according to their previous habits and circumstances, to make themselves comfortable. They had a voyage of four months at least in prospect; and they thought it best not to waste their spirits in fruitless complaints. The female members of the mission family cheerfully volunteered to bring their knowledge of domestic affairs to the aid of the company. For this purpose, they took a week's superintendence, two and two, in succession. They suffered repeatedly and severely, however, in the execution of their generous purpose. The missionaries bore a part; and the Sandwich Islanders were very useful. The latter appear to have taken the principal labor of cooking, though with reluctance, as they were not well qualified for the service, and had never expected to perform it. The business of steward, such as preparing the food for cooking, setting the tables, washing dishes, carrying articles forward and aft, and many other things to be done on board ship, was accomplished by the mission family in rotation.

All the labor of preparing food was performed at a great inconvenience. The captain appropriated the spacious dining room to himself, his mates, and two passengers, who were not of the mission company. The missionaries were obliged to eat in the cabin, where but just half their number could sit around their table at once; the rest being compelled to sit on trunks, or to lie in their births. At first they had no table furniture, till they got access to a barrel of crockery, which fortunately had not been put into the hold. The captain lent them half a dozen knives and forks, which was their only supply for a while; and they never obtained enough to afford each person a knife and a fork, at the same time. They could not get a grain of salt or pepper, without application to a tyrannical steward, who felt his power and their dependence. The want of oil for their lamps was a great privation. This article had been a subject of particular conversation with Mr. Marshall, who said that both rooms would always be well lighted, and that there would be an abundance of oil on board. The Committee would no more have thought of passengers being stinted as to light, than that they would be forbidden to come on deck, or to breathe the fresh air. As the captain's meals

and those of the crew must always be regular, the missionaries must of course do their cooking at such times as they could; and thus it happened, that their breakfast and dinner were sometimes brought within two hours of each other, both being crowded between the breakfast and dinner of the captain. As another specimen of inconvenience for the want of furniture, it may be mentioned, that though Mrs. Gulick got access to a coffee pot among her things, this was the only article of the kind to be had, and was necessarily used for both coffee and tea. All the missionaries had table furniture on board; but nearly all these articles were stowed away in the hold, and were therefore inaccessible.

In giving a history of their voyage, many particulars are omitted, which we should be glad to know. The missionaries are careful, however, to mention several things in favor of the captain. It does not appear, that he ever spoke harshly to them at all. His natural disposition is supposed by them to be kind. He gave them a box of raisins, and some other articles, amounting perhaps to the value of ten dollars. "But," the joint letter says, "he had very little regard for our feelings. During a calm, or amid the storm, good-natured or angry, his language was of the coarsest kind. He scarcely conversed six minutes in our hearing, without being guilty of the most shocking profaneness." At times, also, he engaged with others, in most offensive conversation of another kind; and, as there was little doubt, for the very purpose of wounding the feelings of female passengers. In more than one instance, he and another person imitated the missionaries, who were cultivating their knowledge of sacred music, by singing portions of psalms and hymns. This imitation was made by giving out the lines of a low and vulgar song, and singing them so near the missionaries, as to make the design evident, both of interrupting them in their exercise, and making a mock of religion.

Mr. Symmes, the first mate, showed himself extremely kind, and altogether friendly, to the missionaries, and is entitled to the thanks of all the friends of good order and decorum. When not on duty, he attended worship, both on the Sabbath, and at morning and evening prayers. Though forty sermons were preached on board the ship, captain Blinn was not present in a single instance. He gave his assent, however, to the attendance of his men.

At the close of this account, an extract will be given from a legal decision of Mr. Justice Story, of the Supreme Court of the United States.

A captain by the name of Chandler, in the year 1823, received Mr. Daniel Chamberlain and his family on board, as passengers from the

Sandwich Islands to Boston. Mr. Chamberlain had belonged to the mission; but left it for reasons satisfactory to his brethren, and to the Committee. After he got to sea, it was found that capt. Chandler cherished a most malignant hatred of missionaries; and that he was a man of bad principles, and bad character, in other respects. During nearly the whole voyage, he was guilty of gross abuse towards Mr. Chamberlain, his wife and children. This abuse was principally confined to language.

On his arrival in Boston, Mr. Chamberlain appealed to the law for redress. The action was brought by Mr. Hubbard before the Circuit Court of the U. S., as a court of admiralty, the complaint being for injuries received on the high seas. It was argued by Mr. Webster and Mr. Hubbard for the plaintiffs, and by Mr. Fuller for the defendant. After deciding that an action was sustainable in this form, the learned judge says:

The authority of a master at sea is necessarily summary, and often absolute. For the time, he exercises the rights of sovereign control; and obedience to his will, and even to his caprices, becomes almost indispensable. If he chooses to perform his duties, or to exert his office, in a harsh, intemperate, or oppressive manner, he can seldom be resisted by physical or moral force; and therefore, in a limited sense, he may be said to hold the lives and personal welfare of all on board, in a great measure, under his arbitrary discretion. He is nevertheless responsible to the law; and if he is guilty of gross abuse and oppression, I hope it will never be found, that courts of justice are slow in visiting him, in the shape of damages, with an appropriate punishment.

In respect to passengers, the case of the master is one of peculiar responsibility and delicacy. Their contract with him is not for mere stow room, and personal existence, on board; but for reasonable food, comforts, necessities, and kindness. It is a stipulation, not for toleration merely, but for that decency of demeanor, which constitutes the charm of social life; for that attention, which mitigates evils without reluctance; and that promptitude, which administers aid in distress. In respect to females, it proceeds yet farther; it includes an implied stipulation against general obscenity, &c.

After stating several ways, in which a captain may inflict evils upon passengers by acts of unkindness, the learned judge proceeds:

It is intimated, that all these acts, though wrong in morals, are yet acts which the law does not punish; that if the person is untouched, if the acts do not amount to an assault and battery, they are not to be redressed. The law looks on them as unworthy of its cognizance. The master is at liberty to inflict the most severe mental sufferings in the most tyrannical manner, and yet, if he withholds a blow, the victim may be crushed by his unkindness. He commits nothing within the reach of civil jurisprudence. My opinion is, that the law involves no such absurdity. It is rational and just. It gives compensation for

mental sufferings, occasioned by acts of wanton injustice, equally whether they operate by way of direct or of consequential injuries. In each case the contract of the passengers for the voyage is in substance violated; and the wrong is to be redressed as a cause of damage. I do not say, that every slight aberration from propriety or duty, or that every act of unkindness, or passionate folly, is to be visited with punishment; but if the whole course of conduct be oppressive and malicious, if habitual immodesty is accompanied by habitual cruelty, it would be a reproach to the law, if it could not award some recompense.—*Mason's Reports*, vol. 3, p. 245—247.

The decision of the court was, that the defendant should pay \$400 damages, (which was his share of the passage money,) and costs of suit. All the aggravations of the case could not be brought before the court. Mr. Chamberlain and his wife being parties, could not be witnesses.

Every fair and honorable mind will respond to these sentiments of Judge Story; and will rejoice that he seized this occasion to use the influence of his high office to protect the weak and defenceless from oppression, and thus to promote the great interests of public morality. It should here be said to the credit of sea-captains, that many of them are models of kindness and attention to the wants, and often to the weaknesses and caprices, of their passengers. This is the case generally, perhaps universally, with the masters of our packet ships. Hence we often see cards of special thanks for their unwearied assiduities to make passengers comfortable. It is proper that such meritorious conduct should be known; and it is equally proper that conduct of a decidedly opposite character should be known also. Publicity, unlimited publicity, is to accomplish wonderful things in the reformation of abuses.

If the master of one of the Liverpool packets should set his passengers to cooking, and performing the duties of steward, the public would not be long in making up their opinion respecting his conduct. But a voyage of 25 days across the Atlantic is a small matter, compared with a voyage of 147 days around Cape Horn to the northern Pacific.

When the circumstances of this case, as stated by the missionaries, were communicated to Mr. Marshall by the Committee, he said, that if these circumstances were correctly stated, he should as soon have thought of captain Blinn's giving up the command of the ship to the missionaries, as of his treating passengers in this manner; that he, (Mr. Marshall,) fully expected that the missionaries would receive every attention, which passengers usually experience; and that, if the business were to be done again, he could not do more, than he actually did, to promote the com-

fort of the passengers, and to make their voyage agreeable to them and satisfactory to the Committee.

No letter has been received by the owners from the captain; though letters have been received from the other two passengers above-mentioned. It is not known to the Committee, that any thing contained in these letters, clashes with the preceding statements, which are made on the authority of a joint letter, signed by Messrs. Andrews, Green, Clark, Judd, and Shepard, (Mr. Gulick being absent,) and a separate letter of Dr. Judd, both of which letters were written expressly on the subject of the treatment, which the passengers received. These statements are confirmed by many incidental notices, in the letters and journals of several other individuals.

Chickasaws.

EXTRACTS FROM A LETTER OF MR. HOLMES,
DATED 13TH OF OCT. 1828.

AN account of the revival at Monroe, communicated by Mr. Stuart, was inserted in the number for September, of the last volume. Tokshish, the place at which Mr. Holmes resides, is only two miles from Monroe. There is but one church at the two stations, and the meetings on the Sabbath are held at one place.

Continued Attention to Religion.

A week ago yesterday, we again had the privilege of commemorating the sufferings and death of our Lord Jesus Christ. Messrs. Blair and Byington were with us on the occasion. Four colored persons who gave satisfactory evidence of a change of heart, were admitted to the privileges of the church; making the number of professors, exclusive of the missionaries, amount, if I mistake not, to 63. Several other persons are under deep seriousness. All our meetings were well attended, and some of them, particularly the evening meetings at Tokshish, were crowded, and intensely solemn. The Spirit of God has appeared to be in a very special manner present, arresting the attention of sinners, and exciting Christians to pray with unusual fervency. Mr. Byington remained here until Thursday, and spent the three days in visiting the Indians, and holding meetings. Both in conversation and preaching he was understood well by the Indians. We were encouraged to find them, almost without an exception, listen attentively to the Gospel. I frequently preach through an interpreter in different places; and am always interested, but my time is very much divided.

There has been no particular change in the school since my last. The number of boarders remains the same, and those who attend from the neighborhood are very punctual.

Proceedings of the Chiefs.

The white men and Indians selected by the nation to explore the country west of Missouri and Arkansas, have commenced their tour. The Indians generally are in the greatest suspense. They have no confidence in each other, particularly on such an occasion as this. The people are unanimous in their opposition to a removal.

This step was taken on account of a proposal made by the government of the United States to the Chickasaws and Choctaws, to exchange their lands in the State of Mississippi, for lands lying west and north of the State of Missouri. These two tribes consented to send a delegation of their own people, in company with some white men in whom they could place confidence, to look at the proposed new lands, and report whether the exchange would be expedient.

The nation has recently formed some wholesome laws, and to our astonishment they are all strictly enforced. Whiskey is banished from the country. A thief is punished with thirty-nine lashes, without regard to color, age, or sex, and is compelled to return the stolen property or an equivalent. One hundred men (twenty-five out of each district) are to carry the laws into execution, and are paid by the nation.

These things are encouraging, and I see nothing in the way, if these people are unmolested, of their becoming civilized, enlightened, and happy.

The work of reformation is already commenced; and if they could but enjoy tranquillity of mind, I have no doubt but that it would rapidly advance.

Indians in Ohio.

EXTRACTS FROM A LETTER OF MR. VAN TASSEL, DATED AT MAUNEE, 1ST OF OCT. 1828.

A BRIEF view of the mission at Maunee has been given on p. 12, of the present number. Much embarrassment has been felt at this station during the last two years, and the operations of the mission have been much impeded and interrupted, because suitable persons could not be obtained to perform the necessary labors. The members of the family now there, were much afflicted with sickness during the last fall, but have since recovered.

The Ottawas, the Indians for whose benefit this mission was specially designed, though children from other tribes are admitted to the school, reside on small reservations, lying at intervals on the Maunee river, from its mouth 60 miles into the interior. These Indians, surrounded by white men, are brought in a great degree under their influence, and, as is commonly the fact, with Indians in such circumstances, are poor, indolent, and addicted to intoxication to a lamentable degree. A desire to have their children educated seems to be, on the whole, prevailing, and some individuals have of late been hopefully converted by the labors of the mission family.

Prospects of the School.

About the first of September, the father and mother of one of our scholars came to visit their children. Sasa, a chief who resides at the mouth of Portage river, and several other Indians came with them. After spending several days in this vicinity, Sasa was so well pleased with the school, and this place, that he said he should come and reside somewhere near the station, and send his children for instruction. He has returned to Portage in order to prevail on all his party to remove here with him. His clan consists of ten or twelve families.

Mr. Van Tassel subsequently remarks,—

We have received six new scholars, from the mouth of Portage river, and have them bound for five years. Five of them are mixed: the other is a full Ottawa. Our school now contains 18 scholars; and should those who have gone home on a visit, return, it will contain 22. A number more have applied, some of whom we expect shortly. Several of the old scholars wish to attend school the ensuing winter.

As it respects the state of religion, I have nothing particularly gratifying to communicate. We are much pressed with worldly cares; and I fear spiritual concerns are too much neglected. I have been unable to preach for four Sabbaths past, but we have usually had some religious exercise; and the Sabbath school has been attended to. The monthly concert is attended alternately at the station, and in the settlement below, where are a few professing Christians. The case of a mechanic from the vicinity, who worked with us about six weeks last winter, was very interesting. When he came, he appeared extremely ignorant and thoughtless on the subject of religion: he soon manifested an inclination to read tracts and religious publications and frequently conversed on serious subjects. He went away apparently very tender, and

we heard nothing from him till about the last of July, when he came with his wife to make us a visit. He appeared to be a new man. They were both rejoicing in hope.

The simple tale of his wife was truly affecting: the family altar, it seemed, was now erected, and the house where discord had before reigned, had become a Bethel.

Proceedings of other Societies.

FOREIGN.

Tonga Islands.

STATE OF THE WESLEYAN MISSION.

A MISSION was commenced on these Islands by the London Missionary Society, in 1797; the first missionaries having been carried there in the Duff, at the same time with the first missionaries to the Society Islands. Three of these were massacred in a civil war which raged in the Islands, and the others providentially escaped. The English Wesleyan Missionary Society has within a few years attempted a mission on this group, but the missionaries find themselves vigorously opposed. There is no king, and the government is in the hands of contentious, cruel, and capricious chiefs. A few remarks from the journal of Mr. Hutchinson, one of the missionaries, taken from the Wesleyan Missionary Notices for September, are added.

Opposition of the Chiefs.

In the midst of life we are in death. Our circumstances are truly alarming. Our chief is so very bad to deal with, that we know not when he is pleased, or how to please him. He declares he will burn down our house; and indeed, he has already withdrawn so much of his protection from us, as to suffer us to be robbed and abused by men and boys of all descriptions. He appears to thirst only for our food and axes, indeed for any thing, even if it can be of no use to them; so that we have serious reasons to be concerned for our personal safety.

This has been a day of overwhelming trouble and rebuke, having escaped death as by the skin of our teeth. The chief having been employed to thatch a part of our house, was so much dissatisfied with the payment as to throw the things into the air, and take forcible possession of Cokervernal, and drive us out of our own place. He then purposed to kill the men belonging to the mission; but to spare our wives, no doubt for the worst of purposes. At that moment one of the old Mataboodies became our friend and intercessor, which, to any other, would have been immediate death. This affair must have been premeditated, as on almost all other occasions, they came to see the property intended as payment for our work or labor.

By especial proclamation, all the men under Aria were brought together. This vast concourse I attended with Charles; and, to our great distress, we heard a few poor men who attended our worship, severely reprimanded, and commanded to leave the district. Contempt was then poured upon the Lord of Hosts, and all the

people commanded to keep from our worship, and place. These are trying times, which create in us a desire to depart hence. He apologizes for this kind of conduct by saying, we are a bad people who use our endeavors to pray them to death.

A few young women whom Mrs. H. was teaching to sew and read, and who had made considerable progress, were taken away by the wife of the chief, who also is strongly opposed to our object. Thus we are for the present deprived of every opportunity of doing good; and besides this, he has taken away our privilege of buying any thing of the people; so that, lawfully, we cannot buy so much as an egg: his motive for so doing we cannot conceive. Under all these circumstances he almost daily eats with us, and pretends friendship.

Mr. Thomas, another of the missionaries, adds on the same subject—

The chief we live under has violated the engagements made to us at our first landing; and is averse to our teaching the children; and, through his disapprobation, but few dare come. He has refused us land to build a chapel and school upon. As to natives attending our worship, it is on pain of death for them to come. The chief has watched himself, and set men to watch at our gates, on the Lord's day, to prevent his people coming in; and even the poor children that have been coming to the worship of God, have been run after and driven away. The other parts of the Island, where it was at all likely for a missionary establishment, are much in the same state. The London missionaries had a correct view of this people's character, and we do not think that the natives are improved since their hands were imbrued in the blood of those men of God.

Superstitions.

The extracts which follow, from Mr Hutchinson's journal will give some notion of the ignorance and superstition of the people.

At the cava ring this morning the conversation turned upon some reports in circulation; which are, that Mr. T. and myself had each a box of spirits or spiritual beings, which we had brought with us to eat up the Tonga people. Many appeared not a little concerned, but the chief remarked, that supposing the report true, yet it was not likely that the whole of them could be eaten; and, as we must know in that case, we could not escape, he was disposed to believe we should not be so foolish; and, therefore, he thought it best to reject the report as untrue. Had these reports produced a contrary effect, it is very probable the whole of our things would have been taken from us, if not our lives also.

Last year, the drought, which continued for

nine months, occasioned so great a famine, that most of the inhabitants of these islands lived for many weeks on the roots of trees, &c. At present we have every prospect of a similar calamity; and at the cava meeting this morning we heard the subject discussed, and, as a matter of course, it was attributed to our residing among them. They said, the Tonga gods were angry with the people for suffering us to come among them; that the Tonga and English gods have had a quarrel on the subject; and that the Tonga gods, being the strongest, were now punishing them for their sins.

At half past eight o'clock this evening we had the shock of an earthquake, which, with the noise of the people on the occasion, almost shook our courage. Not only did the whole house move backwards and forwards, but the very chair in which I sat. The natives said, that the god who supports the earth is, at these times, changing his load from one shoulder to the other.

Two native teachers from Tahiti under the care of the London Missionary Society have recently established themselves on Tonga, one of the islands of this group, and seem to have very pleasing prospects of usefulness. The following letter from one of them to a missionary of the London Missionary Society is taken from the Missionary Chronicle.

Peace be to you from Jesus Christ our Lord. I have received the letter you sent me. I have read it. The questions you put to me, in the letter, concerning what we are doing here, are right and proper. Four belonging to the royal family of Tonga, have embraced the Gospel. They reside with us. You know the word of God will not be in haste to grow. It is with himself to make his own word to prosper. You exhorted us not to be idle, but active and diligent. We hope we are so; we are continuing instant in prayer in the very mouth of the savage serpent, with patience. Be kind to us, and come and see us, that we may talk with each other. *Peace be with you.*

South Africa.

WESLEYAN MISSIONARY SOCIETY.

BUSHMEN.

THE wretchedness and moral debasement to which many of the tribes in the southern extremity of Africa are sunk, have often excited the pity of those who are accustomed to read missionary intelligence.

The following description of a Bushman by the Rev. Mr. Kay, is taken from the Wesleyan Missionary Notices.

Character of a Bushman.

Wherever we turn our eyes we unavoidably behold objects of commiseration; objects, whose lamentable circumstances exhibit the most urgent claims upon Christian sympathy and regard.

The state of the poor Bushman, in some parts of this district, is affecting in the highest degree. His hands are uplifted against every one; and daily occurrences render it fully evident, that he regards every man's hand as being raised against him. A cursory glance at his deplorable condition would induce one to ask, Does this wretched creature belong to the human family? This, indeed, must be granted. But where shall we look for him? amidst human society and amongst the habitations of men? Alas! we must leave the range of men, and visit the haunts of wild beasts, the deep and distant glen, the dense and almost impenetrable forest, or the terrific and apparently inaccessible precipice; and looking up to the projecting crag, penetrating the gloomy cavern, or climbing to the summit of the rock, there he is to be found. His bow is bent, his darts are poisoned; and his looks betraying both fear and hostility, he stands fully prepared to take a fatal aim at all who may approach his rampart. Hence it is almost impossible to effect the least intercourse with him. He might seem to claim kindred only with baboons and beasts of prey, for the retreats of these creatures are frequently converted into places of habitation for him and for his family. He never sallies forth without arrows in his quiver and poison in his bag; and the latter is of the most deadly kind. He is very diminutive in person, clad only with filth, well instructed in every species of barbarity, to which he trains his offspring from their very infancy; and he maintains their miserable existence by plunder and murder. His perpetual depredations render him the object of hatred and dread, and induce many to pursue him with the instruments of death. Such is the almost incredible and truly awful state of this class of our neighbors at the present moment. No sound of salvation is heard in their dens; the Sabbath of the Lord to them is unknown; of the name of a Saviour they have no knowledge; and the Gospel of God has not yet reached them.

I was present a few days since at the examination of two men belonging to this tribe, who were lately caught and brought to judgment for the murder of a Hottentot, who was herding his master's cattle on the banks of the Kay River. And Mr. D. informed me this morning, that there are considerable numbers living in the mountains, somewhat more than a day's journey from Somerset. A few of them were prevailed upon, some time back, to come down and live with the neighboring farmers. Here, however, they remained but for a short period. As if preferring their former barbarous and wild mode of living, notwithstanding its wretchedness, they deserted the abodes of civilized life, and again returned to their hiding places; since which they appear to have been more savage and mischievous than before. About a month ago, a Hottentot female, who had been tending the flock, was seized, on her way home, by a number of these barbarians; who, after mangling her in a most dreadful manner, left her weltering in her blood; so that when discovered, she was quite dead. An English farmer's servant was attacked by them still more recently; who, however, providentially escaped with life, but not without many severe and very dangerous wounds, some of which were inflicted by a boy, belonging to one of the savages. His father sent him to shoot at their defenceless victim, merely to prove his expertness in archery, saying, "Now let us see if you can kill her on the spot!" (Such are the lessons of

the Bushman's school,—taught by a parent to his children!) But they were disturbed and obliged to take flight, ere the child had succeeded in casting a fatal dart. Two or three other circumstances of this nature, and equally shocking, occurred very lately. But I trust the period is not far distant, when these also shall cease to delight in the work of destruction, and lay the bow and the quiver at the foot of the cross.

CAFFRELAND.

In some of the provinces the missionaries are received very cordially. The people are aware of their ignorance, and earnestly desire religious instruction. Mr. Shrewsbury, who is stationed at Butterworth, writes as follows:—

Success among the Caffres.

The preaching of the word is not unattended by the influence of the Holy Spirit; it is "pure, enlightening the eyes;" it is powerful, awakening the heart. Though I cannot state instances of decided conversion to God, I have seen sinners tremble and weep under the word. This was especially the case on the first Sabbath of the present month. A gracious influence was felt at the very commencement of our service; but when the text was read—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"—one, and another, began, from silent weeping, to mourn with a loud voice before God. The effect could not be attributed to any human art, exciting the passions of the people, for, as yet, not one word had been uttered; the Holy Ghost touched the hearts of the hearers by the bare reading of the text, and the preacher was obliged to pause before he could begin his discourse. One native Caffre, whose silent tears often express his penitential sorrow for sin, wonders at himself. "I," says he, "never wept in my life before; whatever troubles befel me, I never could shed a tear; but now my heart is tender, and like a little child." O that the Father would glorify the Son, by giving more abundantly the Holy Spirit to these rebellious sons of men; that the Lord God, even the ever blessed Trinity, may dwell amongst them, in them, and with them, to all eternity. We have now formed a small class of catechumens, whom we regard as candidates for baptism.

One week in a month is employed in itinerating, from early dawn till late at night, amongst the more distant parts of this tribe. The duties I owe my children, whose education chiefly devolves on me, will not allow me to spend a greater portion of time from home. In these extensive and laborious journeys, I am thankful to find a growing attention to divine things. I go from kraal to kraal, and preach to six, or twelve, or twenty individuals, just as I can collect them together. I go without purse or scrip, and live on milk and corn, as the people live. I pay for nothing; telling them, "I bring you the word of God, and while travelling amongst you, I look to you for daily bread when I am hungry, and a place to sleep in, wherever I chance to come when it is night." And generally I receive from them evidences of kindness and hospitality which are grateful to my feelings, and afford me encouragement and delight. My sermon seldom exceeds ten minutes; and I then invite, not disputation concerning the truth, but

inquiries after it, from any one who chooses to propose a question. I shall here subjoin some of the remarks that were made, during my week's itinerancy in March. At one kraal, by the river Xore, to which we had descended with considerable difficulty, the people said, "Though we live far from you, and our place is not easy of access, we hope you will come again, and repeat the words which we are thankful to hear." At another place it was remarked, "That must be great and important news, which makes you travel about amongst us, so far from home, while we have nothing to give you for your labor." At a third kraal, an old man said, "We have heard with our ears, but the word cannot get down to our hearts. We are all like so many dead men, and our souls know nothing of these things." I replied, "True; but our hope is in that God who quickeneth the dead: and who calleth the things that are not, as though they were." Nor could I help reflecting on the vision of Ezekiel, nor restrain myself from breathing forth his inspired prayer—"Come from the four winds, O breath; and breathe upon these slain, that they may live!"

DOMESTIC.

HOME MISSIONARY SOCIETY.

A VIEW of the operations of this society may be found in the abstract of its second annual report, inserted at p. 250 of the last volume of this work. The *Home Missionary*, its official publication, furnishes very gratifying evidence, that the society is extending its operations and that it is now regarded by those portions of our population which are destitute of ministers and of religious institutions, or but very inadequately supplied with them, as the source to which they must look for help; and that its missionaries are very cordially received in all parts of the country, and their labors followed by the happiest results.

During the first year of its existence, the society employed 201 missionaries, who furnished a more or less constant supply of the means of grace, to 244 congregations or missionary districts. During the last seven months, 42 of these missionaries, whose term of service had expired, have been commissioned again, and 63 new appointments have been made. The preachers of the Gospel thus sent forth, have gone principally to the middle and western States: but some of them are laboring in most of the newly settled portions of the union; and are together exerting an influence, more or less direct and steady, on many thousands of our population.

Seeing the extent to which the operations of the society are carried, the friends of religion and religious institutions, who, in the course of providence, have been called to reside in the waste places of the land, perhaps, for the very purpose of being instrumental in building them up, are extending their hands to the society, as the only institution from which they can hope for

relief. A few extracts from applications for aid, found in some of the late numbers of the *Home Missionary*, will show to what extent the expectations of the friends of religion are depending on this society, and how greatly its funds and the number of its missionaries must be increased, before it can answer these expectations. The first is from an application made by a gentleman in Florida.

Heretofore, it has been my good fortune to be a helper; now, I must call upon you for help, to feed those who are perishing for lack of knowledge. I have lived fifteen months in this country, containing a population of *five thousand souls*, without hearing the sound of the Gospel; and the other counties of the Territory are not much more favored. At Pensacola and St. Augustine, the Spanish population have Roman Catholic churches, and the Americans in Tallahassee, have an Episcopal church. These with a few local Methodist and Baptist preachers, are all the watch-towers in the county. I pray you to send us a messenger of peace; we shall receive him with joy, and bless you with gladness.

The next is from a joint application made by forty gentlemen in the State of Louisiana.

From Baton Rouge to New-Orleans, a distance of one hundred and twenty miles, all of which is a thick settled country, the Word of God is not preached in the English language; and we believe, never has been preached on the Sabbath, and with very few exceptions, never on other days of the week. Very many of the inhabitants are Americans, consequently are not Roman Catholics; many others not strenuous.

Multitudes here are destitute of the ordinances of Christ. The sick and dying have no minister to pray for them, none to attend funeral ceremonies.

We see, and have seen for many years, like a mighty torrent rushing over us, the desolation in which our country will evidently soon be, if we neglect and do not enjoy the blessing of a preached Gospel.

It is our sincere wish and desire, and at present our only hope, that you will send us a missionary; one capable to teach us the truths of the Gospel, zealous in the things of religion; one who may do honor to his profession, and one whose labors we pray the Lord may bless.

Extracts of this character, coming from gentlemen in almost all the southern and western States, might be indefinitely multiplied: only one more, from an inhabitant of Morgan, Co. Illinois, will be inserted.

The object of this communication is to make known to your society the importance of this section of Illinois. It will, however, be imperfect in many respects, for want of data relative to some subjects. Perhaps no portion of the United States presents a more important, or more destitute field, for the *immediate* labors of faithful and zealous missionaries of Christ, than is constituted by a few counties in the northern portion of Illinois. There is only one located presbyterian minister in this large space of coun-

try. What are the labors of one man, in a population of more than 30,000? All the others are destitute; they starve, they languish for want of spiritual bread.

What shall be done for this people? Is there no help for the souls that are here perishing? While God is doing great things for his church in other States, pouring out his Spirit in such copious effusions, where the Gospel is preached, this people are going backward. We call loudly, by our destitute situation, for immediate aid. Compare our case with others, and then tell us, if we have yet no claim upon your Christian charity.

These earnest applications for aid are not from the missionaries or agents of the society, but from individuals residing in various districts, who ask in behalf of themselves and the population around them. Similar applications are made by the missionaries, and in behalf of very large portions of country which come under their eye, as they travel to preach the Gospel to the destitute.

Although opposition is made to the Gospel in many places, as might be expected, from those on whom its sanctifying and subduing influence has not been felt; yet the eagerness generally manifested to hear the Gospel, the large audiences which are collected, compared with the scattered population of the country, and the numerous revivals of religion and large increase of the churches, which follow, are truly gratifying and encouraging to all the friends of the society, and of the religious welfare of the country.

By means of this society many feeble and scattered churches are strengthened, and many new ones are gathered. The organization of five churches, by its missionaries, is mentioned in one number of the society's magazine. Sabbath Schools and Bible classes, also, are organized and cherished; families are visited; meetings for religious conference and for prayer are held, and all that system of means, which has been found so well adapted and so effectual for conveying religious instruction to all ages and classes of people in the older parts of our country, is put in operation, and guided on to its result. Interesting extracts, illustrative of all these points might be made, in great numbers, from the publication before quoted, if there were room; and another class of extracts might be made, showing how very inadequate a supply for the destitute parts of our country, are all the preachers which the society can furnish. Missouri, with its extensive territory and 100,000 inhabitants, has but five Presbyterian ministers, and but few of other denominations who are competent religious teachers. Louisiana is still more destitute, and several other States, in proportion to the number of the people, are but little better supplied.

AMERICAN TRACT SOCIETY.

AGENCY WEST OF THE ALLEGANIES.

THE appointment of the Rev. Ornan Eastman, as general agent for the American Tract Society, was noticed in the last volume, p. 333. Some statements respecting the population of that portion of our country, and the need of immediate and vigorous efforts to disseminate religious knowledge there, have since been made by the officers of the society.—From these statements some extracts are inserted here.

This great valley, extending from the Allegany to the Rocky Mountains, and from the Gulf of Mexico to the northern lakes, embraces a territory very fertile, capable of sustaining a dense population, and larger in extent than all the remaining territory under the jurisdiction of the United States. In 1790, the actual civilized population existing within these boundaries was less than 150,000; it now exceeds 4,000,000; and, according to the best calculations that can be made, it will be, in the year 1850, nearly or quite 12,000,000; will exceed the whole remaining population of our country; and be entitled to a predominant influence in our national councils. Many a child, who reads these lines, may see the day, when the valley of the Mississippi will embrace one of the most populous and powerful nations in Christendom. There is a majesty and a solemnity in this march of population, which ought deeply to affect the mind, and to be taken most seriously into the account in our plans of usefulness. The spiritual welfare of 4,000,000 of souls

is an object that might well command the resources of the world; but when we are to consult, not only for them, but for their children and children's children; and when in a few years they are to increase from 4,000,000 to 8,000,000, and then to 12,000,000, 20,000,000, and onward, the importance of supplying them with the Gospel outweighs all human estimation.

The object of the Society will be to form large Auxiliaries, having depositories, in all the principal towns; and then to form auxiliary Tract Associations in every town, and village, and neighborhood around; till, if possible, one or more tracts "directing the sinner to the Saviour," shall be placed in every family. All who can be induced to associate themselves with these auxiliaries, will be supplied with tracts at the cost prices: to all who have not the ability to pay for them, or who, knowing not their value and caring not for their souls' salvation, will do nothing to supply themselves, it will be felt a duty to carry tracts and deliver them, as God's message, "without money and without price." If there are 4,000,000 in the valley of Mississippi, and each family contains seven individuals, the expense of sending two tracts of the usual size to each family will exceed \$11,400. But far more than this must be done every year, or the provision made by tracts for the spiritual wants of that population will be small indeed.

Three other agents have been appointed by the society, to co-operate with Mr. Eastman, in this great and interesting work. The subscriptions to the society's funds for the special purpose of giving efficiency to this agency amounted in the city of New York to about \$6,000, and in Boston, to about \$1,500.—*Am. Tr. Mag.*

Miscellanies.

THE KINGDOM OF CHRIST.

THE following extracts are from the pen of the late John Mason Good, M. D., and were inserted in the memoirs of him by Dr. Gregory. They contain sentiments which may serve to guide and animate those who are engaged in promoting that kingdom to which they relate.

"My kingdom," said our Saviour, "is not of this world." And it is wonderful to behold how much the general providence, as well as the special interposition, of God has, at all times, been laboring to fix this important doctrine in our bosoms; and to show us how little worldly power, or worldly talents, or worldly influence of any kind, have availed to propagate or uphold religion; to introduce it into the heart, or to keep it there. The brightest and most heroic times for the church have generally been those of persecution; the darkest and most disgraceful, those in which the arm of secular power has thrust forward its impotent and unhallowed efforts in her behalf, and compelled mankind to become proselytes to the faith.

What have the wealth, or the splendor, or the talents, of the world ever accomplished in favor of genuine religion? or what are they accomplishing at this moment? If we turn to the magnificent biographies of those who are already

gone to give an account of this momentous concern at the bar of the final Judge; or follow up their successors into the witty or the fashionable circles of the day, how small is the aggregate of their contributions! A precious example of genuine piety, issuing from the one or the other of these sources, is occasionally to be traced in the horizon, illuminating the surrounding opaque with its refreshing lustre, as though to show that such a meteor is possible; while the general body seem spell-bound, for the purpose of verifying our Saviour's declaration, "My kingdom is not of this world."

And so it was from the beginning. When God led forth his people from Egypt, it was entirely a work of special providence. In the barren wilderness they multiplied as the stars in the firmament for number; their clothes waxed not old upon them, nor were their shoes worn out by journeying: the heavens rained down food, and the flinty rock poured forth water. But chiefly was the great principle manifested, that "the kingdom of God is not of this world," when they were on the point of entering the land of Canaan, and of measuring their strength with that fearful enemy, whose name alone had cowed the hearts of their fathers only forty years before, from the false representations that they were giants in stature, (Num. xiii. 23,) and defended by towns whose walls reached up to the heavens. (Deut. i. 28.) The whole passage, as related in the book of Joshua, is full of simplici-

ty and a majesty unrivalled in any other volume, and rarely equalled in the Bible itself. In the face of this formidable people, who aware of their approach, and in league with every adjoining power, were drawn up in a line of defence, they were commanded to march forward to the banks of the wide and impetuous Jordan, at that time overflowing its sides, from the vernal floods of the neighboring mountains, and to cross the river. The whole army was instantly in motion; prepared, at all hazards, to obey the call, though they had neither rafts, nor pontoons, nor any other visible means of coping with the stream. It was the voice of Jehovah that gave the word; and in the power of Jehovah they put their trust. They were nobly resolved to do their utmost, and to leave the issue in the hands of the God of Israel. It was enough; and those who act thus are always safe.

The army of Israel, and the multitudes of the entire nation who were with them, their wives, and their little ones, being thus prepared, and full of expectation, were suddenly ordered to halt. And to show how little God stands in need of human power and human prowess, and that the means of carrying forward his kingdom are not of this world, the ark by itself is commanded to take the lead, sustained on the shoulders of a few unarmed Levites alone, while the army and the people are forbidden to approach it within the distance of half a mile. In this manner marched forward the procession; the unarmed ark protecting the men of war, instead of the men of war protecting the unarmed ark. In this manner was it that the waters of Jordan fled, (Psalm cxiv. 5.) like lambs, at the presence of the divine symbol; and the hostile country on the other side of its banks was invaded, and fell prostrate before its mighty and irresistible influence.

What a consolation does this subject offer to every missionary undertaking of the present day, founded upon just principles, and simply actuated by a humble but zealous endeavor to extend the boundaries of that kingdom which is not of this world! How fully doth it open to us the only path in which we are to tread, and the

only armor we are to display! All human means must be resorted to that lie within our reach, suggested by prudence, and sanctified by prayer. Yet even these are to be but auxiliaries, and kept in the back-ground, while, as to the world, its wealth and its talents are but little needed, and its pomps and its dominion are the worst allies that we can engage on our behalf. Without the ark of the Lord,—“the Lord of all the earth,” (Josh. iii. 13.)—no enterprise can be successful; but let this go before us, and success is certain, whatever difficulties may obstruct our way. “When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.” (Isa. xlii. 2.) “Who art thou, O great mountain?—before Zerubbabel thou shalt become a plain.” (Zech. iv. 7.) “Not by might, nor by power, but by my Spirit, saith the Lord of hosts.” (Zech. iv. 6.)

MISCELLANEOUS INTELLIGENCE.

AFRICA.

Col. Denham, who was formerly associated with capt. Clapperton in travels and researches in the interior of Africa, and who, early in the last year, was appointed governor of the British colony at Sierra Leone, died in that colony early in June last, about one month after entering on the duties of this office. Col. Denham is the fourth governor who has died in that colony since the beginning of the year 1824.

DOMESTIC.

African Colonization.—The Managers of the American Colonization Society state that there are now ready to depart for the colony at Liberia 400 free colored people, and that the owners of 200 slaves have signified their willingness to release them, so soon as means can be provided for their removal to the colony. Most of these owners will bear a part, and some the whole of the expense of such removal.

African Repository.

Rev. C. S. Stewart.—Mr. Stewart, late missionary of the American Board, at the Sandwich Islands, has been appointed chaplain of the United States sloop of war, Vincennes, now in the Pacific, and to visit those Islands. As the vessel, to which Mr. Stewart is to be attached, is expected to remain sometime at the Islands, he will be commissioned by the Board to perform an agency in respect to the mission there. Mr. S. will sail in the Guerriere.

American Board of Missions.

CHEROKEE MISSION.

ON Tuesday, the 16th ult. the Rev. John Thompson, of Johnstown, N. Y., Mrs. Ruth B. Thompson, of Shoreham, Vt., his wife, and Miss Catharine Fuller, of Fitchburg, Mass., embarked at New York, for Charleston, S. C., to join the mission in the Cherokee nation. Mr. Thompson received his theological education at the Princeton Seminary, and was ordained by the Presbytery of Albany.

FORMATION OF ASSOCIATIONS.

NEW YORK. *Oncida co.* Camden. Gent. and Lad. Asso. Rev. Herman Norton, Pres., Dea. B. Pond, V. Pres., Mr. Betts, Sec., Dea. Erastus Upson, Treas. 15 coll.

Sangerfield. Gent. and Lad. Asso. Rev. John D. Pierce, Pres., John F. Smith, Sec., Ephraim Smith, Treas. 2 coll. Female collectors to be appointed subsequently.

PENNSYLVANIA. *Cumberland co.* Newville. Gent. and Lad. Asso. Rev. Alexander Sharp, Pres., James Laughlin, V. Pres., John Johnson, Sec., J. Moore, Treas. 6 coll. The appointment of collectors at this place was noticed in the number for December.

Donations,

From November 16th, to December 15th, inclusive.

[Various and important considerations require that, while all donations to the Board are acknowledged with such particularity as to furnish complete vouchers to contributors, the form and manner of printing should be such, as not to encroach unnecessarily upon the pages of this work. Hence, a small type is used, abbreviations are common, titles are omitted, (except the customary designation of clergymen,) and particular descriptions of donations are for the most part excluded.]

I. AUXILIARY SOCIETIES.

Cheshire co. N. H. C. H. Jaquith, Tr.

Keene, Of sums fr. gent. and la. asso. ackn. in M. Herold for Dec., \$50 constitute the Rev. Z. S. BARSTOW an Honorary Member of the Board.

Nelson, Gent. 29 00

Roxbury, A friend, 3 00— 32 00

Columbia co. N. Y. I. Platt, Tr.

Ghent, 17 00

Hudson, 69 29

New Lebanon, 19 13

Spencertown,	15 50	—120 83
Farmington and vic. Ct. M. Cowles, Tr.		
Balance,	16 89	
Bristol, Gent. 9 03; la. 61 63;	70 66	
Burlington, Gent. 7 25; la. 12 54;	19 79	
Farmington, 1st so. Gent. 180 78;		
la. (of which to constitute the		
Rev. NOAH PORTER, D. D. an		
Honorary Member of the Board,		
50; 143 06;	323 84	
2d so. Gent. 30 66; la. 23 64;	44 30	
3d so. Gent. 103 38; la. 14 51;	117 89	
Southington, Gent. 59 02; la. 69;	128 02	
	731 19	
Ded. expenses,	91 19	—700 00
Hampden co. Ms. S. Warriner, Tr.		
Blandford, Gent. 60 31; la. 60;	120 31	
Longmeadow, Gent.	40 00	
Springfield, Mon. con.	106 81	
Westfield, La.	35 50	—302 62
Hartford co. Ct. J. R. Woodbridge,		
Tr.		
Berlin, Worthington so. Gent.		
98 51; mon. con. 8;	36 51	
Kensington so. La.	28 00	
N. Briton so. Gent. 18 44; la.		
29 35;	47 79	
Canton, Matilda Fuller, av. of		
gold beads,	3 84	
East Windsor, Wapping so. gent.		
19 11; la. 20;	23 11	
Granby, 1st so. Gent.	24 12	
T. Hills so. Gent. 22 62; la.		
18 92; mon. con. 4 52;	46 06	
Hartford, N. so. Mon. con.	6 44	
S. so. Mon. con. 35; juv. mite		
so. 3d pay. for Caroline Chester		
in Ceylon, 12;	47 00	
Hartland, Gent. 16 68; la. 14 56;	31 24	
W. so. gent. 23 02; la. 35 26;		
(of which to constitute the Rev.		
ADOLPHUS FERRY an Honora-		
ry Member of the Board, 50;)		
L. P. Case, 5,	63 28	
Manchester, Gent.	56 00	
Simsbury, La. benev. so.	50 00	
Suffield West, Gent. 35 65; la.		
13 32;	48 97	
Wethersfield, Rocky Hill so.		
gent. 23 12; la. 27 38; fem. for		
miss. so. and asso. so. 76 75;	127 25	
Windsor, Wintonbury so. Gent.		
28 04; la. 3 45; Rev. J. Bart-		
lett, 2;	33 49	
	682 10	
Ded. c. bill,	1 00	—681 10
Middletown and vic. Ct. R. Hub-		
bard, Tr.		
Coll. at ann. meeting,	11 82	
Chatham, 1st so. gent. 16 18; la.		
19 37; mon. con. 11 82;	47 37	
Middle Haddam, la.	15 00	
Durham, Gent. 15 50; la. 22;	37 50	
Middletown, Gent. 25; la. 56 91;		
mon. con. 13 81;	95 72	
Middlefield, La.	20 50	—227 91
New York city and Brooklyn, W.		
W. Chester, Tr.		
(Of which towards extra effort,		
100;)	1,043 47	
Of the sum ackn. in the Herald		
for Nov. last, \$900 were fr.		
JOHN RANKIN, who by this		
dona. is constituted an Honora-		
ry Member of the Board.		
Northampton & neighb. towns, Ms.		
E. S. Phelps, Tr.		
Coll. at an. meeting, 21 42; A.		
Gale, for wes. miss. 2;	33 42	
Amherst, 1st par. Gent. of village		
and faculty of college, 77 06;		
acad. 11 42; Mount Pleasant,		
(of which to constitute the Rev.		
CALVIN COLTON an Honorary		
Member of the Board, 50; 66 23;		
la. 65 04;	219 75	

Belchertown, Gent. 41 50; la. 30;	71 50	
Chesterfield, Gent. 10 50; la.		
12 39;	22 89	
Cummington, Gent. 3; la. 25 32;		
mon. con. 2 50;	30 82	
Deerfield, S. par. Gent. 18 10;		
la. 8 84;	26 94	
East Hampton, Gent. 16 25; la.		
16 15;	32 40	
Granby, 1st par. Gent. 20; C. and		
D. Smith, for wes. miss. 1 50;	21 50	
W. par. Gent. 30; la. 20; a		
fem. friend, 1 51;	51 51	
Hadley, Gent. 78 25; la. 34 45;		
mon. con. 107;	219 70	
Hatfield, Gent. 18; la. 34 34;		
mon. con. 8 39;	60 73	
Middlefield, Gent. 29; la. 9 75;	38 75	
Northampton, Gent. 200; la. (of		
which for Solomon Williams		
and Samuel P. Williams in		
Ceylon, 24; 68 03; mon. con.		
72 20;	340 23	
Norwich, Gent. 13; la. 10 11;	23 11	
Plainfield, Gent. 18 50; la. 8 53;	27 03	
Southampton, Gent. 34 25; la. for		
Mindwell Gould in Cher. na.		
30 01; (of which to constitute		
the Rev. VINCENT GOULD an		
Honorary Member of the Board,		
50;)	64 96	
South Hadley, Gent. 30; la. cent		
so. 29 50; la. Cher. so. 12; Mrs.		
A. Goodrich, 10;	81 50	
Sunderland, Gent. 37 50; la. 32;		
(of which to constitute the		
Rev. JAMES TAYLOR an Hono-		
rary Member of the Board, 50;)	69 50	
West Hampton, Gent. 37 58; la.		
13; chh. 17 12;	66 70	
Whately, Gent. 28; la. 26 60;		
m. f. 11 50; mon. con. 13;	79 10	
Williamsburg, Gent. 15 96; la.		
16 25; mon. con. 9 28;	41 49	
Worthington, Gent. and la.	10 00	
	1,622 83	
Ded. Niagara bank note,	2 00	—1,620 83
Norwich and vic. Ct. F. A. Per-		
kins, Tr.		
Bozrah, Gent. 7 50; la. 10 02;		
A. Fitch, 10;	27 52	
Bozrahville, Gent. 17 52; la. 10;	27 52	
Franklin, Gent. 9 08; la. 16;	25 08	
Griswold, Gent. 45 66; la. 54 97;	100 63	
Lebanon, Gent. 22 30; la. 23 86;		
mon. con. 15 42;	71 58	
Lisbon, Fem. char. so.	12 00	
Hanover so. Gent. 25 80; la.		
23 44;	49 24	
Newent so. Gent. 9 09; la. 19 20;	28 29	
Montville, La.	20 63	
North Stonington, Gent. 8 22;		
la. 23;	31 32	
Norwich, 1st so. La. 27 81; in-		
div. 40;	67 81	
Chelsea so. Gent. 184 90; la.		
91 10; mon. con. 44 82;	320 12	
Falls so. Gent. (of which to		
constitute the Rev. SAMUEL		
NOTT, D. D. and the Rev. BEN-		
SON C. BALDWIN, Honorary		
Members of the Board, 100;)		
243 75; la. 27 67;	271 42	
Preston, Gent. 20 72; la. 9 02;	29 74	
	1,062 90	
Ded. expenses,	4 37	
	1,078 53	
Ded. amt. ackn. in M. Herald		
for Nov.	1,000 00	—78 53
Philadelphia, Pa. R. Ralston, Tr.		249 25
Tolland co. Ct. J. Barnes, Tr.		
South Coventry, Gent. 47 69; la.		
31 06;	78 75	
Total from the above Auxiliary Societies,	\$5,135 29	

II. VARIOUS COLLECTIONS AND DONATIONS.

<i>Argyle, N. Y.</i> D. Stevenson,	10 00
<i>Augusta, Ga.</i> Gent. asso.	133 00
<i>Barre, Ms.</i> Mon. con. in evang. so.	16 00
<i>Berlin, Ms.</i> Fem. con. cent. 12; Miss S. Stearns, 5;	17 00
<i>Billerica, Ms.</i> Fem. relig. read. circle,	6 00
<i>Boscawen, E. par. N. H.</i> Mon. con. 13 60; unknown, 5 13;	18 73
<i>Brookline, Ms.</i> Mon. con. for miss. to Japan,	6 00
<i>Buckport, Me.</i> Mon. con.	24 00
<i>Buffalo, N. Y.</i> For. miss. so. in 1st. presh. so. 45; Miss M. Cotton, 5;	50 00
<i>Canton, Ms.</i> Fem. for. miss. so.	16 75
<i>Catskill, N. Y.</i> B. W. Dwight, 10; Mrs. S. Dwight, 5; Mrs. A. Porter, for David Porter at Dwight, 15; mon. con. in ref. Dutch chh. 21 50;	51 50
<i>Charlestown, Ms.</i> A friend,	1 00
<i>Chillicothe, Pa.</i> Miss. so.	8 00
<i>Cincinnati, O.</i> R. Turner, for Sandw. Isl. miss. 5; mon. con. in 1st. and 2d. chhs. 39 57;	44 57
<i>Circleville, O.</i> Miss. asso.	30 00
<i>Danville, Pa.</i> Ladies, 5th. pay. in part, for Jane Montgomery at Harmony,	8 00
<i>Deposit, N. Y.</i> Mon. con. in cong. chh.	15 00
<i>East Windham, N. Y.</i> Mon. con. in presb. chh.	3 00
<i>Enfield, Ms.</i> Mon. con. to constitute the Rev. SUMNER G. CLAPPAN Honorary Member of the Board,	50 00
<i>Farmington, Ct.</i> An annuitant,	2 00
<i>Franklin, Ms.</i> Mon. con. for western miss.	2 58
<i>Fredericksburg, Va.</i> Presb. chh.	34 50
<i>Germanstown, Pa.</i> Union pray. meet. in presb. chh.	15 00
<i>Glen's Falls, N. Y.</i> So. for pur. of ed.	12 00
<i>Grafton, N. H.</i> La. for. miss. so.	14 52
<i>Griggstown, N. J.</i> W. Elmendorf,	3 00
<i>Hamp. Chris. Depos.</i> Ms. Plainfield, young la. 1 06; West Hampton, a fem. friend, 20 20;	21 26
<i>Harmony, Onago na.</i> Rev. I. McCoy,	5 00
<i>Haverhill, W. par. Ms.</i> La. benev. so. for hea. chil. in Ceylon,	15 00
<i>Henry Court House, Va.</i> T. King, a balance, Hillsboro', N. H. Fem. benev. so. 8th pay. for John Barnes Lenton in Ceylon,	50
<i>Jamaica, N. Y.</i> Mon. con. in presb. chh.	12 00
<i>Kingston, Pa.</i> By Miss R. Hoyt,	25 32
<i>Laurencerville, N. J.</i> Mrs. E. Green,	12 00
<i>Leominster, Ms.</i> Mon. con.	5 00
<i>Lincoln, Ms.</i> Chh. of Rev. Mr. Demond, for hea. chil.	45 00
<i>Lyons Farms, N. J.</i> Mon. con.	1 50
<i>Marietta, O.</i> Coll. by D. W.	6 54
<i>Medway, W. par. Ms.</i> Fem. char. so.	80 70
<i>Middletown, Ct.</i> Fem. miss. so. to constitute the Rev. JOHN F. CRANEAN Honorary Member of the Board,	32 75
<i>Monson, Ms.</i> Mrs. Brown, for Greek youth,	50 00
<i>Newark, N. J.</i> The sum of 83 22 ackn. in the Herald for July last, was fr. the mon. con. in the 2nd. Pres. Chh.	1 00
<i>Newburyport, Ms.</i> Fem. Elliot so. for Daniel Dana and Samuel Porter Williams at Elliot,	
<i>New York City, H. Rutgers, 1000; R. T. Haines, 750; J. North, 50; J. Wheelwright, 10; M. E. Thompson, 5; towards extra effort,</i>	27 03
<i>Mon. con. in Wall st. chh. 96 81; do. in Tab. chh. 7 75; do. in Laight st. ch. 16 20; juv. asso. in do. 10 69;</i>	1,815 00
<i>Norwich, Ct. G. G. earnings of a child,</i>	131 45
<i>Reading, S. par. Ms.</i> Fem. asso. 32 64; fem. retrench. so. 11; a lady, 1;	06
<i>Richmond, Va.</i> Asso. in 1st. presb. ch. 84 50; mon. con. 14 68;	44 64
<i>Indiv. towards extra effort, viz. D. J. Burr, 100, H. L. Wight, 25; J. Jones, 20; E. James, 20; T. Cowles, 20; W. I. Armstrong,</i>	99 18

<i>20; J. McKeage, 10; C. P. Adriance, 10; J. H. Eustace, 10; C. Goddard, 10; A. Otis, 10; J. H. Turner, 10; R. Johnson, 10; 18 subscribers of \$5 each; 3 do of \$4 each; W. R. 3; B. A. S. 2 50; E. A. 2; Mrs. P. 1;</i>	385 50
<i>Roxbury, N. J.</i> Miss E. Nicholas,	4 00
<i>Rushville, N. Y.</i> Miss Cross,	1 00
<i>Salem, Ms.</i> Tab. thanksgiving so. for Samuel Worcester in Ceylon, 12; mon. con. in Howard st. chh. 9 75;	21 75
<i>Savannah, Ga.</i> A friend,	5 00
<i>Southbridge, Ms.</i> Mon. con.	7 73
<i>South Salem, N. Y.</i> Mrs. M. Northrop, 4th pay for David W. Northrop, at Mackinaw,	12 00
<i>Straight Creek, O.</i> Asso.	1 75
<i>Trenton, N. J.</i> A female,	15 00
<i>Truro, Ms.</i> La. asso.	12 13
<i>Passabere, Me.</i> Gent. asso. 5 29; la. asso. 5 37; mon. con. 15 54; mite so. 9 28;	35 43
<i>Walton, N. Y.</i> Mon. con. in 2d cong. chh.	6 00
<i>Westfield, N. J.</i> Mon. con.	14 00
<i>West Town, N. Y.</i> A friend,	1 50
<i>Windsor, N. H.</i> Fem. cent. so. for hea. chil.	4 16
<i>Wintthrop, Me.</i> La. asso.	12 74
<i>Unknown, By Rev. E. Beecher,</i>	4 00

Whole amount of donations acknowledged in the preceding lists, \$8,703.67.

III. LEGACIES.

<i>Williamsburg, Ms.</i> Abijah Hunt, dec'd, by Rev. H. Lord,	5 00
<i>Woodstock, Ct.</i> Thankful Skinner, dec'd, (\$770 having been received previously) by Fanny Skinner, Extr.	100 00

IV. DONATIONS IN CLOTHING, &c.

<i>Amherst, N. H.</i> A box, fr. ladies.	
<i>Athens, Ga.</i> Clothing, fr. Mrs. J. Silbald, received at Carmel,	7 00
<i>Barnard, Vt.</i> A box, fr. fem. for. miss. so.	60 00
<i>Boston, Ms.</i> A trunk, fr. Mrs. C. Baker, for Mayhew,	50 00
<i>Brownington, Vt.</i> A box, fr. fem. char. so.	16 00
<i>Campton, N. H.</i> A box, for Gibbon,	75 00
<i>Eastbury, Ct.</i> A box, fr. ladies, for Emmaus,	20 00
<i>Halifax, Vt.</i> A box.	
<i>Hamp. Chris. Depos.</i> Ms. West Hampton, a vest, fr. a fem.; a ream of paper, from A. Parsons, 4; Plainfield, 2 barrels and 2 boxes, fr. young ladies, for west. missions; a box, fr. juv. asso.; cloth, &c. fr. gent. asso.; sundries, fr. la. asso.	
<i>Hanover, E. par. N. H.</i> A barrel, fr. indiv. for Mayhew; a bag of dried apples, for Aik-hunna.	
<i>Hartwick and Fly Creek, N. Y.</i> A box, fr. benev. so. for Gibbon,	101 74
<i>Hopkinton, Ms.</i> A bundle, from Dorcas. so. for West. Miss.	6 65
<i>Lenox, Ms.</i> Three boxes and one barrel for Mayhew.	
<i>Medway, W. par. Ms.</i> A box, fr. fem. char. so.	
<i>Middletown, Ct.</i> A box, fr. fem. miss. so. for Goshen,	30 00
<i>Montgomery, N. Y.</i> A bedquilt, fr. Mary T. Condit, for Sandw. Isl. Miss.	
<i>Pelham, N. H.</i> Clothing, &c. fr. fem. char. so. and juv. asso. for west. miss.	
<i>Reading, S. par. Ms.</i> A bundle, fr. fem. retrench. so. for Brainerd,	3 70
<i>Rutland, N. par. Vt.</i> A box, fr. young la. so.	14 00
<i>Sterling, Ms.</i> Clothing, fr. fem. miss. so.	2 50
<i>West Hartford, N. Y.</i> Clothing, fr. presb. so. for Gibbon,	10 33
<i>Worcester, Ms.</i> Testaments, fr. gent. asso.	3 00
<i>Unknown.</i> A barrel of dried fruit, for Mayhew; a box for S. Wisner, Dwight, rec'd at New York; a barrel, rec'd. from Hartford, for Emmaus,	45 00